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CONTENTS

THE FORM OF VESTMENTS 241
The Right Reverend Monsignor JOAQUIM NABUCO, Rio de Janeiro, Brazil.

THE VICAR GENERAL LANDS ON THE GRILL 255
His Excellency, Most Reverend FRANCIS C. KELLEY, S.T.D., LL.D., Bishop of Oklahoma City and Tulsa.

THE CHURCH AND MAN'S RIGHTS 259
The Reverend VINCENT McNABB, O.P., London, England.

OUR LORD'S FAREWELL DISCOURSES—III 263
The Reverend RAYMOND F. STOLL, S.T.D., Norwood, Ohio.

BEST SELLERS 277
EUGENE P. WILLGING, Ph.D., Scranton, Pennsylvania.

ECTOPIC GESTATION 282
The Right Reverend Monsignor JAMES W. O'BRIEN, Norwood, Ohio.

SOME DANGERS IN ALCOHOLICS ANONYMOUS 285
The Reverend PAUL L. O'CONNOR, S.J., St. Marys, Kansas.
Dr. FRANCIS J. BRACELAND, Dean of the Medical School, Loyola University.

SEX SINS IN THE CONFESSIONAL 294
The Reverend EUGENE A. DOOLEY, O.M.I., Newburgh, New York.

CONTENTS CONTINUED INSIDE

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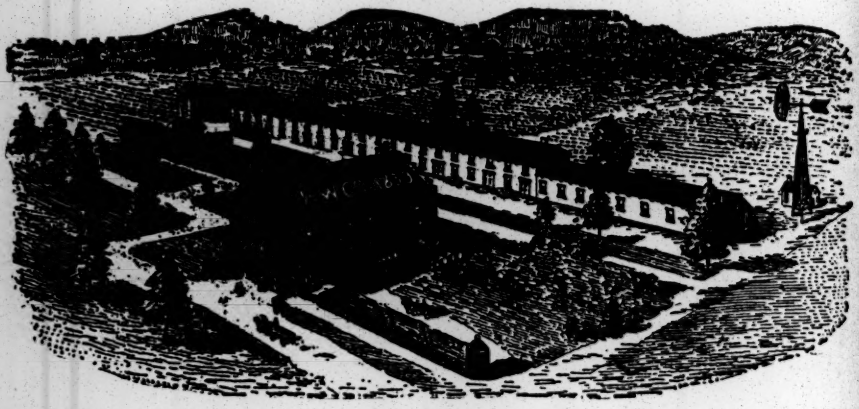

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THE ECCLESIASTICAL REVIEW

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THE FORM OF VESTMENTS.

THE question of the shape of vestments, or of what canon law has to say about the form of vestments, especially the chasuble, is once again at stake.

Father O'Connell, in his recently published and quite excellent commentary on the rubrics of the Roman Missal, says: "The more ample form of chasuble is not permitted without indult . . . it seems to be the unanimous desire, not only of lovers of sacred art, but also of rubricians, that the Holy See may in the future permit, or at least tolerate, the re-introduction of the more ample form of chasuble".[1] The author's argument is based on the decree (no. 4398) of 9 December, 1925. Must one agree with O'Connell's opinion, and hope, with the reviewer in the London *Tablet*, that the existing custom may in time become a lawful, i. e., a canonical or legal custom? It seems that O'Connell gives the decree no. 4398 of the SRC an amplitude which it cannot profess to have. The whole question of liturgical law, in its historical evolution and present state has to be studied before any conclusion can be reached, and the question is far too vast to be resolved by simply putting forward the decree of 1925.

An interesting side-light in the study of the Church's sacred liturgy is to follow its relations to the dioceses and to the Holy See. It was only in 1596, by the publication of the Roman Pontifical, that such an important liturgical question as the rite of ordination was unified for the whole Church. Before that

[1] Vol. I, p. 265.

date, many different Pontificals were in use in neighboring dioceses. Even in the last century French bishops thought they could publish their own breviaries; superiors of religious Orders until quite recently approved breviaries and missals for their orders. There are still many very important questions in papal ceremonial ruled entirely by tradition; the same may be said of the ceremonial regarding major prelates, for instance papal nuncios and delegates, who are still awaiting a code of their own. If one were to ask me what are the liturgical privileges of abbots, I would answer that I do not know. I only know that the general decree of Alexander VII is no longer observed. There is no law regarding the rite of religious profession: there are as many customs and rites as there are religious Orders, and they even vary in the same Order. No official or obligatory chant of the Passion existed up to 1917.

These points suffice to show the evolution of liturgical law in very important questions. If one leaves the field of liturgical textbooks (Breviaries, Missals, Rituals, Pontificals) and examines the law regarding the material requisite for the building of churches and their appointments—altars, sacred vessels, vestments and the like,—except for some decrees of the SRC, usually published in answer to consultations, the rubrics of liturgical books only give us the essential points; for everything else, the Church law is to be found in tradition. The idea that to build a church correctly, or to make a correct vestment, the collection of decrees of the Congregation of Rites or the rubrics have to be consulted before starting, will certainly lead a man astray. I myself have spent years going through the decrees of the SRC and if I tried to build a church, or to make a cope, based on what the decrees or the rubrics tell me, I would certainly build a bad church, and I would surely make nothing that resembles a cope.

I am not saying that you can build a railway terminal and call it a church because you put an altar in the middle, but what I do mean to say is that to build and furnish a church suited to the liturgy which is to be celebrated within it's walls, you will have to face a number of problems which constitute a true science and art, that of correct church building: rubrics and decrees will be useful and necessary, but liturgical law will

not tell you what style is the most liturgical,—byzantine or gothic; and no decree says where to place the altar, or how to face it. The rubrics will tell you to use an alb and a chasuble to say Mass, but they are silent on how to make them.

The Code of canon law decided once and for all about things related to the sacred liturgy by making it what canonists call a major question, that is, a question which the Holy See has withdrawn from the hands of the bishops and regular ordinaries and reserved to herself: *Unius apostolicae Sedis est tum sacram ordinare liturgiam tum liturgicos approbare libros.*[2]

Bishops and superiors of religious Orders are no longer allowed to approve liturgical books of any kind, as they used to do in the past. Not only are ordinaries forbidden to publish liturgical books, but all matters liturgical have to be determined by the Holy See. The bishop is not the organizer of the liturgy in his diocese, but its *custos* or *zelator.* If the code resolved the whole question of liturgical law by making it a question reserved to the Holy See, on the other hand, many liturgical questions were aggravated for the simple reason that the canon states a general principle which did not exist before the code, at least in terms so general or universal. The whole *sacrae liturgicae ordinatio* was reserved to the Holy See as it stands, that is, knowing, as the Holy See knows, that very many questions are still pending. Here, then, enters tradition, application of principles, opinions of approved authors, in one word, liturgical science.

What has all this to do with gothic chasubles? Are they, or are they not, allowed? And what is the present canonical legislation about vestments in general?

The code of canon law says: *Circa materiam et formam sacrae supellectilis serventur praescripta liturgica, ecclesiastica traditio et meliore quo fieri possit modo etiam artis sacrae leges.*[3] This most wise and truly inspired legislation, on which sufficient stress has not been laid, summarizes admirably everything that must be observed in the making of sacred vessels or vestments. Vestments, if they are to be made according to canon law, must fall under three items: a) they must be made according to

[2] Canon 1257, C. I. C.

[3] Canon 1296, § 3, C. I. C.

liturgical prescriptions; b) they must be in accordance with ecclesiastical tradition; c) the laws of sacred art must be observed in the best way possible.

If any vestment falls short of one of these three conditions, it may perhaps be a vestment, but certainly is not in accordance with the will of the legislator.[4] I shall try to explain the three items separately.

1) *Praescripta liturgica.* We have said that there is no written law as to the form of vestments. Saint Charles, in his *Instructio fabricae ecclesiasticae,* published a code of law going into every detail and giving measures and shapes for sacred vessels and vestments. His measures are mostly the Roman ones of his time. The Roman Pontiffs gave him their warm approval, but did not think it wise to extend his legislation to the whole Church, for there was still too much to be done in the unifying of liturgical books. So Saint Charles' admirable code, although adopted by several bishops for their own dioceses, never received official approbation for the Universal Church. And this is greatly to be regretted, for the Saint gives very good and ample measurements for vestments.

Since then, except for some sporadic decrees of particular councils, no legislation has been made by the Holy See as to the form of vestments, the whole question being solely directed by tradition. So one thing is certain: at the present date no *forma recepta* for chasubles or other vestments exists in the Latin Church, or, better still, usages differ greatly, as we shall see under the following item.[5]

2) *Ecclesiastical tradition.* Vestments *must* be made according to ecclesiastical tradition. Tradition is to be found in the accepted use of the Church, and in the written works of approved authors. If, in regard to many other liturgical questions, ecclesiastical tradition has but slightly changed, the shape

[4] Recently the Fifth Provincial Council of Mechlin, legislating about vestmentss thought, and very wisely, that it was sufficient to insist on the three conditions of canon 1296 § 3 being observed. Liturgical authors would do the rest and explain how these three items are to direct vestment makers. Con. Mechliniense V, 1937, dec. 157.

[5] O'Connell himself says that up to 1925 the form of vestments was based solely on tradition. o. c. p. 262. Dr. Collins also says that no legislation exists as to the form of the chasuble. *The Church Edifice and its Appointments,* 2nd edition, p. 232.

of vestments has greatly changed, and is still changing, even in Rome. Let us take, for example, the length of surplices and rochets: Leo XIII used to wear very short rochets which hardly passed the waist line, and I once saw Pius XI with a fine long rochet going below the knees. Which of the two is the *forma recepta* by ecclesiastical tradition?

Barbier de Montault published a book whose principal aim was to take Roman customs, robes and vestments into France. The Roman chasuble described by him is different in several points from the one usually seen in Rome nowadays. If one studies ecclesiastical tradition in the Roman or Latin Church as a whole, one reaches the only conclusion possible, that ecclesiastical tradition concerning vestments varies greatly from country to country. In Europe, at least five quite different forms of chasubles are in constant use, the Roman or Italian, the French, the German, the Spanish, and I should add the Portuguese (or Brazilian) form. All differ widely, not only in shape, but also in the arrangement of the orphreys.[6]

The French cope is cut in a totally different way from the Roman one. Anyone who leaves Europe and travels through the Americas, or round Africa, finds every imaginable style in vestments. French possessions, or places visited by their missionaries, adopt French vestments. The Germans also introduce theirs. In Latin America the very narrow chasuble (sometimes only 15 inches wide) is frequently used. As a matter of fact, the Italian form is almost unknown outside Italy. England is perhaps the only country where it is to be met more or less frequently. The very high Roman mitre is hardly ever used in France, Belgium, Germany, and in countries where their missionary bishops have established themselves.

To conclude, ecclesiastical tradition as it *now* exists in the Latin Church tells us that, though we all follow the Roman Rite and use the Roman Missal, no *forma recepta* exists for chasubles, dalmatics, copes, mitres or other vestments. Even in the same country different forms prevail—all, or nearly all, are to be found in the United States.

[6] The chasubles in use cannot be divided in two principal forms. The Spanish and the Portuguese (or Brazilian) are not square, but narrow on top in back and front. Collins, o. c. p. 232.

If then a liturgist be called upon to give his mind as to what is ecclesiastical tradition as regards vestments, he will certainly find it embarrassing to answer. As the evolution has taken several directions—good and bad, curtailing chasubles and stretching mitres higher and higher,—the answer will be: find out what the best tradition is and follow it. To find that out, one turns to canon 1296, § 3, the laws of liturgical art.

Before going there, however, we must consult the opinion of approved authors, as they really *make* tradition. It does not seem necessary to go through all the rubricists, since O'Connell tells us that " it seems to be the unanimous desire not only of lovers of sacred art, but also of rubricists, that the more ample form of chasubles be re-introduced (by approval of the Holy See) ", but I should like to quote a few writers.

One of them, today quite unknown, d'Ezerville, in a book about sacristies, warmly approved by Pius IX, and full of common sense, regrets the vestments in use in France in his days, and says it is really painful that such an important question as the form of vestments be left to the caprice of makers of religious goods ".[7] It is indeed to be regretted, but nevertheless a fact, that commercial houses really do fashion vestments and economize material, the result being that chasubles and surplices are gradually being reduced. Haegy, who apart from being very Roman, was a consultor to the SCR, says: " Il importe de donner aux ornements avec la souplesse un forme moins étriquée, moins éloignée de leur origine ".[8] A Jesuit, Father Joseph Braun, the greatest modern authority on vestments, says there can be no more doubt as to the lawfulness of gothic revival chasubles.[9] Callewaert, whose orthodoxy cannot be challenged, admits no *forma recepta* and wants large vestments.[10]

We may end by saying that, according to many of the foremost authors, it is not only lawful, but in all ways becoming to the sacred liturgy to use vestments cut and made in con-

[7] *Traité pratique de la tenue des Sacristies*, 3ème ed. Paris, 1886, p. 98.

[8] *Manuel de Liturgie et Cérémonial*, tome I, p. 20, édition de 1922.

[9] *I paramenti sacri*, Torino 1914, p. 94. Italian translation of the author's *Handbuch der Paramentik*.

[10] *De missalis Romani liturgia*, Bruges, 1917, p. 69.

formity to the best tradition, which is certainly not the one the nineteenth century handed on to the twentieth.[11]

3) *The laws of sacred art.* Canon law admits the existence of laws related to sacred art and wants them observed in the best possible way in the making of vestments. We shall find them in the good ecclesiastical tradition, for, as far as liturgical arts are concerned, a bad, often a *very bad* tradition makes its way into the sanctuary. The words of Pius X, that beauty have its part in the Church's liturgy, though he was referring to music, should also be applied to all matters liturgical. In building churches or in making vestments, Sir Walter Armstrong's definition "Beauty is fitness expressed" will help to direct the pencil or the scissors.

I believe the laws of sacred art applied to vestments can be enumerated as follows:

a) Vestments should be made in accordance with their *raison d'être,* they must therefore dress and drape priests and levites and not be mere ornaments.

b) The laws of line, space and proportion should be observed. For example, if two small horizontal strips are put across the dalmatic, it breaks space and lines; if only two vertical orphreys or *clavi* are placed, it stresses the long line of the vestment.[12]

c) They should be comfortable and permit freedom of movement; hence they should be flexible, and they should be light, specially in warm climates.

d) They should be solemn or rich; but the richness will appear in the cloth or silk used; any application or embroidery is to be reduced to its proper place and shall not pretend to be the principal thing. Simplicity is a sister of beauty. Hence the idea that heavy super-charged vestments are solemn vest-

[11] "In the liturgical sphere a usage is regarded as reasonable if it is calculated, in particular circumstances, to promote the dignity of divine workship." O'Connell, o. c. p. 28.

[12] I am not writing a treatise on vestments and on how to make them, but I do think it it would not be too much to ask anyone who wished to write a book on *How to make Vestments* to study first a treatise on proportion. Books suggested: *De Divina Proportione,* by Fra Luca Pacioli di Borgo, illustrated by Leonardo da Vinci, Venice 1509: Vignola's *Traité de Perspective.* And more specially: Matila Ghyka, *Esthétique des Proportions dans la Nature et dans les Arts,* Paris, 1927, chez Gallimard.

ments and proper for greater feasts, must be laid aside [13] and be substituted by the principle that for solemn feast days, vestments be made of more costly silk and finer orphreys and be, if possible, especially the chasuble, of larger proportions.[14]

e) They should be religious, and all profane design or symbolism must be excluded both in the material and in the orphreys.

f) They should observe faithfully the code of liturgical colors, but even in color discretion is to be observed and too vivid colors are to be avoided.

If we now apply the three items of canon 1296, § 3, to each vestment in particular, we come to several practical conclusions concerning each vestment, but as the question at stake is the form of the chasuble, the conclusion reached is the following:

The chasuble must be a vestment of flexible silk, and not artificially stiffened; embroidery, with or without symbols, shall only be used on the orphreys.

The chasuble, whether it be called roman or gothic, must be sufficiently long and wide so as to dress the celebrant and so serve to stress and drape liturgical movements at the altar.[15]

Large and ample vestments are one thing, orphreys another. One can make a small chasuble and put a narrow forkshaped cross on it; or a fine large and ample chasuble and not use this gothic cross, like the vestments made by the Benedictines of Prinknash Abbey, or of Saint Wandrille in France.[16]

I left the decree of 1925 purposely for the end of my study. Now, I ask, does this decree change the whole state of affairs existing before its publication and, accordingly, forbid the use

[13] The use or abuse of making heavy ornaments instead of vestments, goes far back, and is well illustrated by the following example: King Manuel of Portugal, wishing to show his gratitude to Leo X for many favors received, sent him a very fine and costly set of vestments for Pontifical Mass. The Pope's master of ceremonies, Paridi de Crassi, says that when the Pope put on the cope he was unable to sit down, and when he had to kneel, the cope stood up stiffly; the deacons could hardly manage to minister to the Pope. *Vatican archives, Paridi de Crassi*, Tom. VIII, fol. 107 v.

[14] Callewaert, o. c. 69.

[15] "... such a division ... between Roman and Gothic, if it be possible at all, cannot, in practice, be based on any essential differences, but can be clearly only accidental, that is, a distinction based on difference in the style or ornamentation." Raymond James, *The Origin and Development of Roman Liturgical Vestments*, Exeter, 1934. A splendid study of Roman vestments well worth reading.

[16] *L'Artisan liturgique*, Tome I, p. 966.

of ample chasubles, making the Roman or Italian form obligatory in the whole Latin Church, not even tolerating the large, or so-called gothic revival? [17]

The decree (4398) has had different interpretations, as Mgr. Callewaert says.[18] The best commentary I have as yet come across is the one he himself published in the *Collationes Brugenses*.[19] It seems that according to the decree quoted one may conclude:

a) The decree, in principle, applies canon 1257 to vestments, that is, the form of vestments is part of *sacrae liturgiae ordinatio*; therefore reserved to the Holy See. This is beyond doubt.

b) It is not allowed to depart (*recedere non licet*) from the use of the Roman Church without first *consulting* the Holy See. Here, says Mgr. Callewaert, is the difficult question, for it is not easy to know which is the form received or in use, as it is nowhere officially determined. The Holy See has never published measurements for vestments or their orphreys, even for Rome. No measurements are to be found in the instructions for the two last apostolic visitations of the Roman Diocese.[20] If the question is binding, then we should have to ask Roman vestment makers for their measures, a difficult thing to do away from

[17] A. A. S. 1926, p. 58. SRC 4398, appendix II. Behind the decree of 1925 there hangs a tale: In 1863 Mgr. Corazza, papal master of ceremonies, and as such consultor to the SCR., made a voyage to Belgium and Germany and saw several, or many, ample chasubles. On returning to Rome, he immediately denounced the novelty to the Congregation and was asked to present a memorandum. It was most violent. Pius IX, to whom the printed memorandum bearing a formal condemnation of the gothic chasuble, was presented, instead of permitting its publication, had it withdrawn. Mgr. Barbier de Montault, who tells the story, lived in Rome and tried in vain to get a copy. In its place, the SCR. sent a circular letter inviting the bishops to give their reasons for the change of chasubles. As the Holy See in 1925 was again consulted, a second answer was given and the circular letter of 1863 was officially published for the first time (A.A.S. 1926, p. 58). When the Holy See wants to condemn something, she usually goes straight to the point. Here the wording used is most moderate—bishops are to consult the Holy See and to give the reasons for the change. Vide B. de Montault, *Le Costume et les Usages Ecclésiastiques*, Tome II, p. 26.

[18] O. c. p. 68.

[19] C. B. April 1926. Another very interesting commentary of the decree of 7 December 1925, stressing the necessity of its being interpreted together with canon 1296, § 3, and not as a separate question, was published by Dom Bernard Pierret, O.S.B., *La Vie et les Arts Liturgiques*, vol. 12, 1925-26, p. 417.

[20] A.A.S. vol. 37, p. 405, very detailed questionnaire for the Apostolic Visitation, ordered by Pius X. The A.A.S. did not publish the one drawn for the visitation under Pius XI, but I understand it was more or less the same.

Rome. As we have said, the Roman chasuble is rarely to be found outside Italy. Liturgical authors may perhaps give us the measurements, but even these are not official ones. I myself have seen chasubles of different sizes in Saint Peter's. O'Connell only suggests measurements for Italian chasubles.[21]

Another question to be asked: Are the words *Roman form* to be taken in the widest possible sense, including the five principal small forms in use in the Latin Church (Italian, French, German, Spanish and Portuguese), or are they to be taken in the strict sense of the form now generally adopted in Rome?

If it does include the five or more forms, and excludes only the large or gothic one, then it officially approves forms quite different in size and shape from the Roman one; the very reduced Spanish form, which is one third or more smaller than the Roman, really differs more from it than does the gothic, specially if the gothic cross is not applied. But it seems to me offensive to the form now in use in Rome, to call the Spanish, or even Portuguese or Brazilian form (wider in front at the bottom than on top), a Roman vestment. If *Romana Ecclesia* means the form used in Rome, then the decree is only to be applied to Italy, as the Roman one is not universally used; and so, outside Italy, one cannot depart (*recedere*) from the Roman form, as it has never been adopted.

The decree under discussion, as it reduces liberty of action and obliges churches to cut and reduce chasubles, is to be subjected to strict interpretation, according to the general canonical principle, *odiosa sunt restringenda,*[22] and so it only applies to Italy and to such dioceses (I know of none except perhaps Malta) in which the Italian form was in general use in 1926.[23] From the wording of the decree it appears that the Holy See will be

[21] *Directions for Altar Societies and Architects*, 5th ed., p. 58.

[22] Vide canon 19, C. I. C.

[23] The decree published in the Acta Apostolicae Sedis speaks of the form in *Ecclesia recepta*; the wording was very vague. In the official collection, the reading is in *Ecclesia Romana.* This seconds my opinion that reference is made to the Roman form, used in Italy. Though the decree seems to speak of the shape and orphreys (*modum et formam*) the Scuola Beato Angelico, of Milan, has been making vestments for Italy, which although cut nearly square at the back, like the Roman ones, have a very different setting of the orphreys, the gothic system being frequently used. The same vestment makers have also made small mitres for several Italian bishops, but we shall not go into the subject, as it would take us too far.

pleased to receive the reasons urged for adopting the large chasuble, even in Italy, or where the Roman chasuble is in use.

The question open to discussion is not whether the shape of vestments is a major question reserved to the Holy See, but whether it be lawful, after the publication of the decree now under consideration, to use larger vestments without a special permit of the Holy See. I answer, Yes, and base my reasons on the following points.

1) The Holy See has never (as yet) published measurements for vestments. So much so, that they have always been and still are changing.

2) There are at least five *formae receptae* in the Latin Church, besides the ampler chasubles.

3) The decree of 1925 is to be interpreted in a strict sense and applied to countries where the Roman form is in general use.[24]

4) The law of the Church in regard to vestments is to be found in canon 1296, § 3.[25] Hence the decree of 1925 is to be interpreted accordingly, as a canon is more important than an answer of a Sacred Congregation.[26]

[24] Some say that the Holy See does not allow large vestments, and they give us the case of a certain convent of nuns, in Barcelona, where the Roman form is not in use, and who consulted the Sacred Congregation of Rites. The answer was that the ampler vestments be reduced. It is the only case that the enemies of large chasubles can present. The prohibition in this case was directed solely to the Convent it was addressed to. In such cases it is customary to have the local ordinary's opinion, and the answer, when involving only a question of discipline, is usually given in accordance with the bishop's information. Barcelona did not want them, but not on account of decree 4398, as in Spain they are further from the Roman than from the gothic form. (Periodica, 1929, p. 247.) The answer is unique and certainly not according to the *stylus curiae*. O'Connell, o. c. p. 26. Canon 20, C. I. C.

[25] When Leo XIII had the new official collection of decrees of the SCR published it was resolved, as is said in the introduction (p. XIV), that all decrees considered obsolete or no longer necessary, should not be included. Among the decrees or circular letters not included is the letter of 1863, as it was considered obsolete. It is still more interesting to observe that although the *Fontes* of the Code represent a most thorough piece of work, those at the foot of canon 1296, also very complete, do not include the circular of 1863. It is therefore to be considered as having been put aside when the code of canon law was drafted.

[26] It is a general principle in canon law that new laws are to be interpreted according to the old ones, unless the contrary be explicitly expressed. The legislator is not supposed to contradict himself: *leges posteriores ad priores trahendae sunt et his quantum fieri possit conciliandae.* Canon 23. The argument that the decree of 1925, being more recent, one cannot argue with the rubrics of liturgical books published before, is too absurd to be answered. The sporadic references to

5) The larger, or gothic chasuble, is in use in the Latin Church because:

a) It has been adopted by whole religious Orders: Benedictines, Cistercians, and by provinces of Dominicans, Franciscans, Redemptorists and other congregations throughout the world, and even in Rome.

b) It has been officially permitted, or adopted, by a great number of dioceses. I consider it as officially adopted by a diocese if it be used at the Cathedral. Countries which have adopted the larger chasuble, although not exclusively, are Belgium,[27] Holland, Switzerland, France, England, Germany, Canada,[28] and, more recently, the United States, besides other countries, in other parts of the world. A very Roman and very scrupulous Cardinal, Francis Bourne, commemorated the centennial celebration of the English Hierarchy, in 1929, by having Dom Roulin make ample vestments for Westminster Cathedral and the jubilee Mass.

c) Such vestments have been officially allowed in all the Roman catacombs. The *Collegium Cultorum Martyrum* wears them in the Vatican at their annual procession.[29] Pius XI said Mass in Saint Peter's on 19 March, 1930 (five years after the decree) in a gothic chasuble. It may be alleged that the Pope is not personally bound to observe liturgical laws. Yes, but

vestments in the official liturgical books always suppose large and ample vestments. *Cae. Ep.* II, 8, 9; *M. R. Ritus servandus*, VIII, 6, 8. Quotations from O'Connell, "Directions for the use of Altar Societies," p. 58. Other quotations from liturgical books *ad rem* could be drawn up.

[27] Very recently Cardinal van Roey officially allowed the use of ample chasubles in the Ardiocese of Malines. *Questions liturgiques et Parossiales*, 1938, p. 166.

[28] The Second Diocesan Synod of Quebec, held in 1940, reads: *Vestes sacrae forma ampliore confectae in diocesi admittuntur . . .* provided they be approved by the Diocesan Liturgical Committee. Dec. 200. If vestments are made the way each one thinks best, they are liable to fall short of good ecclesiastical tradition. Here enters the Bishop's supervision through the Diocesan Liturgical Committee as *Sacrae Liturgiae custos et zelator.*

[29] The gothic chasuble is more used in Rome than some people seem to imagine. Besides the Benedictine and Trappist churches, they are to be found at Saint Sebastian's, where I myself used one. The *Collegium Cultorum Martyrum* uses them everywhere. On 12 December, 1931, Cardinal Serafini pontificated at the Catacombs of Saint Priscilla with gothic vestments. It is interesting to note that the present Holy Father, as a young prelate in Rome, belonged to the *Collegium*, and as Secretary of State was its protector. Mgr. Respighi, Papal Master of Ceremonies, is the *Collegium's* president. See *Illustrazione Vaticana*, 1933, pp. 531 and 882.

although not obliged, Popes usually follow our Lord's example and obey the laws they themselves made. So we may gather that the Pope's intention was to say a Roman Mass, in a Roman church, with Roman vestments.[30]

6) It cannot be said that so many pious and God-fearing people—religious superiors, bishops, cardinals of the Holy Roman Church, the Pope himself, are infringing law.[31] The conclusion one reaches is that the Holy See, aware of the existing use of gothic chasubles, and having kept silence during sixteen years, tolerates (at least) their use: *Qui tacet consentire videtur.*[32]

It should be added that the Benedictines, Cistercians, and other Orders, are not using ample vestments by special indult, but because they follow the Roman Rite, and the ample vestments are part of this very noble Rite. Their existence is supposed by several rubrics of the liturgical books most solemnly approved by the Sovereign Pontiffs.[33]

[30] "The Holy Father himself having, on various occasions, both in his own chapel and in the Vatican Basilica, appeared in this (gothic so-called) style of chasuble, the controversy as to its legality may be regarded as practically settled" said Chapman, *Liturgical Arts*, Vol. VI, 1937, p. 93.

[31] It seems quite certain that Pius X wanted to see the use of the ample chasuble spread as much as possible. Mgr. Heinrich Swoboda, whom we may certainly trust, says that when he went to the Eucharistic Congresss in Vienna, in 1912, the Pope told him he wished to see the large chasubles come into general use. He spoke also of the bell-shaped chasuble. I have been unable as yet to get the information I want about the making of canon 1296, but I think Pius X had something to say on the matter, and had it been the intention of the Holy See to make the Roman form of vestments binding for the whole Church, the canon would have been written in a different way with some kind of reference to Roman usages. Vide Dr. Heinrich Swoboda. *Ein Hauptstück aus dem Katechismus der Paramentik. Texnische Anmerkungen.* Wien, 1920. See also *La Vie et les Arts Liturgiques*, tome XII, 1925-26, p. 371.

[32] "A superior gives tacit consent to a usage if, knowing of its existence, he could, but does not, take steps to end it." O'Connell, o. c. p. 28.

[33] If the Holy See wished to make the Roman or Italian vestments obligatory in the whole Latin Church, the question would be so important and involve so many side questions, that it could not be done by way of a simple answer of the SCR to a doubt proposed. An Apostolic Constitution, like some of the more recent ones, e. g. *Ad incrementum decoris* or *Divini cultus sanctitatem* would have to be published. Benedict XIV speaking of the necessary apostolic approval for extending a private feast to the Universal Church, says that the fact of an office having been approved for Rome or for a certain diocese or country, does not mean that it can be extended to the whole Church without serious reviewing and consideration. I think the great liturgist would say the same if he were consulted as to an uniform shape of vestments for the Latin Church.

I remember reading some years ago a review of Dom Roulin's book *Vestments and Vesture.*[34] The reviewer thought that some people were trying to force the use of the gothic vestments on Roman authorities. I might answer that many of the Church's most sacred things have often been forced upon her. If I can use such an expression, it was by the force of Saint Catherine of Sienna that Gregory XI left Avignon for Rome on 13 September, 1376. Those who know the history of the revival of Gregorian chant, up to the official approval of the *Graduale Romanum,* know such a triumph was no easy affair.[35]

Among the many-sided manifestations of the Holy Ghost's external mission in the Church in our days, the liturgical revival certainly occupies a very important place. Coming back to a better tradition, *exemplo maiorum in fide,* is a general movement in the Church, be it in trying to establish an improved text of the *vulgata,* or more positive theology, as a result of more profound study of old liturgical manuscripts, or better music, or better built churches, or better vestments, it is the ever continued renewal of Christ's Spouse that she may be ever more worthy of her Divine Founder.

One can build a very fine byzantine cathedral next to an imposing gothic abbey: *In domo Patris mei, mansiones multae sunt!*

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[34] *Dublin Review,* April 1931.

[35] See Gastoué, *Le Graduel et L'Antiphonaire Romains,* Lyon, 1913.

THE VICAR GENERAL LANDS ON THE GRILL.

AFTER the Conference a few of the Consultors went to the Vicar General's house; old Monsignor Carter, Not-so-Old Monsignor Fox and Not-Yet-but-Hopeful Monsignor King. They gathered around the big table in the common room upstairs and proceeded to charge the atmosphere with conversation.

"I heard about the trick you played on your former assistants, Vicar. You turned the tables on the boys quite neatly."

Monsignor Fox was not in good humor. "It's easy enough to pick on the young fellows," he said. "You have been doing that all your life, at least ever since you became Vicar General; but I notice that you never pick on the Bishop nor upon us old stagers."

"You don't know what I do to the Bishop," said the Vicar, "nor what he does to me, for that matter; and, please God, you won't ever know. As for you 'old stagers,' as you call yourselves, a little picking on you now and then might do you good. Don't get away with the idea that you are so perfect that you couldn't be improved upon."

The Not-Yet-but-Hopeful Monsignor chuckled. "There's your chance, Vicar," he said. "Pile into them. I'll hold the coats."

Old Monsignor Carter grinned mischievously and remarked: "What possible weakness could even the Vicar General find in such a perfect specimen of sacerdotal labor and rectitude as is Fox?"

If the Vicar General's face showed anything it was a shade of canny satisfaction. He addressed Monsignor Fox directly and with seeming innocence: "Did you get your parish Confraternity of Christian Doctrine established yet?"

"I did not," replied Monsignor Fox testily, "and I don't intend to have that or any other new society or devotion in my parish. I have the devotion of the Fifty-Two Sundays and the devotion of Monthly Communion—though that last is hard on an old man like me. I have regular catechism for the children. My assistants and myself are in the church every Saturday afternoon. We hear confessions before the early Masses on

Sunday to pick up the stragglers who, by the way, most of the time are not the stragglers but the main army. I have the League of the Sacred Heart and one assistant has the Sodality for ladies who were once young and a few who still are. That's all I am going to have. I don't believe in all those new-fangled ideas. I have been running a parish for forty years and I think that by this time I know how. We'll be having societies for the unborn if all this organizing keeps up.

"Fox, O! Fox," said Father King, "you are not living up to your name. You have landed squarely in the trap that I knew this cunning old scamp was setting for you. If you had once been his assistant, as I was, you would have known better. Go ahead, Vicar; you have him."

"I think I have," said the Vicar, "but I'll proceed in all good grace and fortitude of spirit." He turned to his victim. "Since when, O knowing man, has Catholic Action been a new thing?"

"Of course it's new," shot back the victim. "Of course it's new. Wasn't it put out by the last Pope who is dead only a matter of a year or so? He got it, I suppose, from some dreaming monks who have nothing to do but think up trouble for the hard-working pastoral clergy."

"You are old enough to remember, I think," said the Vicar pointedly, "that we had Popes before him who wanted to 'restore all things in Christ.' What was that but Catholic Action?"

"I believe," said Monsignor Fox, "that if we *keep* all things in Christ we won't have to *restore* them."

"Good point," nodded Old Monsignor Carter. "I quite agree with that."

"Well," said the Vicar General, "I have noticed in looking over the parish reports of both of you that you have about the same number of Catholics in your flocks now as you had fifteen years ago, that your mixed marriages are increasing and that under the head of converts you have little trouble with arithmetic."

"We are holding our own anyway," remarked Old Monsignor Carter; "and there are those who are not doing even that."

This was not cricket to the pastor of a run down and down town parish that depended on the hotels to fill its pews on Sundays.

" Also," suggested the Vicar, " there are some young pastors in parishes that don't grow on their neighbors' moving-away losses who take very little time in turning a mixed marriage into the straight article. I also notice that with them there is always some gain to report under the head of ' Converts.' "

" That's true enough," said Monsignor Fox." You are thinking of those street-preaching youngsters. I don't think that the dignity of the Church should be dragged into the dust of the road."

" It's too bad St. Paul didn't hear you talk that way," remarked the Vicar. " Maybe he does hear you. If he doesn't I am sure your Recording Angel will tell him and he won't like it. But that's not the exact point I want to bring out, which is that Catholic Action is as old as Christ Himself. When was the first meeting of the Confraternity of Christian Doctrine? I suspect that it was going on when the Boy Christ was found teaching in the Temple. The Gospel tells us about a Sermon on the Mount that was even more an open-air affair than our street preaching. We old stagers forget all that when we criticize the young fellows who are making a better job of imitating the Teaching Master than any of us. Of course I know that all you gentlemen have model parishes; that you never miss any of your routine work. You say your Masses on time and you make a fair job of preaching five-minute sermons. But we are not going to pull this world out of the mess it's in with five-minute sermons."

" How can we have sermons longer than five minutes when we have to have six Masses every Sunday? Answer me that," challenged the already half-beaten Fox.

" I don't have to answer that," replied the Vicar. " That's your affair. Young fellows have answered it, or some of them have. If the people won't come to them they go out to the people as the Apostles did. If we were business men with something to sell we would soon get busy trying to overcome the obstacles to selling it. The job of selling the Gospel of Christ

within any parish limits is the job of the pastor of the parish and the ways and means are his to find. But when we don't look for them there doesn't seem to be any."

Old Monsignor Carter wanted the last word: "I suppose, Vicar," he remarked casually, "I suppose that the Bishop keeps you so busy that you couldn't find time to go out along the highways and byways yourself? Or why don't you?"

Monsignor Fox laughed in a mildly tantalizing way. "He's got you there, Vicar," he said.

The Vicar General's face was a study in scarlet. He looked as if he had a sudden revelation of an astonishing something that had never before entered his mind. He actually stammered, and that was a new thing with him. "Why don't - - - I - - - go out street - - preaching?"—cough—"Well, I guess it's because I haven't the ——."

"Stop there!" said the Not-Yet-but-Hopeful Monsignor King. "Don't you utter that inelegant word, Vicar. It's not yet *delicatessen.*"

"Sir," replied the Vicar with a touch of asperity, "the word I was going to use was *courage.*"

But he was licked and he knew it.

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THE CHURCH AND MAN'S RIGHTS.

"We hold these truths to be self-evident, that all men are created equal; that they are endowed by their Creator with certain inalienable rights; that among these are life, liberty and the pursuit of happiness; that to secure these rights governments are instituted among men." [1]

IN these days when, under the plea of Progress, many political craftsmen are remaking pagan totalitarianism, these self-evident truths of the Declaration of Independence must be again accepted and declared.

These self-evident truths are not self-existent, as the self-evidence of the grass is not self-existence. In spite of their self-evidence, the truths proclaimed by the signatories of the Declaration grew out of deeper truths whose very depths made them largely hidden to the common run of men.

Let us dig a little about these deeper truths which give life and self-evidence to the truths proclaimed to the world in July 1776 by men who made profession of God, their Creator.

1. Though the Declaration makes no explicit mention of duties, as it does of rights, the chief draftsman of the Declaration, Thomas Jefferson, was too competent a social thinker to forget that the relation between them was the relation of cause and effect; or still more accurately of end and means. Duty is towards an end; rights are in a means to an end.

2. Duty may be defined as "a moral as distinguished from a physical or merely natural necessity." Non-living beings, as the chemical elements and compounds have their necessities, none of which can be changed by man; but as they have no knowledge these are merely physical and not moral necessities. Again the non-rational but sentient beings have necessities (of life and happiness?); but as they do not act deliberately and reflexively, these necessities, though psychological, are not moral. By his free will, however, man has the power of apprehending an end, explicitly as an end requiring means for its attainment.

Of course, as a material and sentient being, man has many physical and psychological necessities, yet he has other and higher moral necessities which come from his unique endowment

[1] Declaration of Independence.

of free will. Thus a father has no physical necessity to support his children; nor has a citizen a physical necessity to defend his country. The father, however, is called upon to support his family and a citizen to defend his country by what we call a moral necessity or duty.

3. Now if duty is altogether in the sphere of necessity, rights are altogether in the sphere of power or possibility. *Qui vult finem vult media*—who wishes the end must wish the means. Moreover, who commands the end must provide the means. If a citizen, by command, has the duty of defending his country, he has a right (against his country) of weapons, etc. for fulfilling his duty. From this we draw the following definition of right.

A right is a moral as distinguished from a physical power of having the means to fulfil a duty. The most dramatic example of this distinction and vital relation between duty (to an end) and right (to the means) is in the prayer which God gave us when men asked Him to teach them to pray.

The first three petitions are statements of man's (supernatural) end and duty. They are accurately formulated in an optative mood. Hallowed be thy name—Thy kingdom come—Thy will be done. When man has these three ultimate duties laid upon him by God, he has now relative rights with God. These human rights are expressed not in an optative nor even in an indicative, but in an imperative mood. *Give* us this day our daily bread—*Forgive* us our trespasses—*Lead* us not into temptation.

4. It is clear that if rights are conferred by the one who imposes duties, man has not an inalienable but only a conditional right against the author of the duty. The general whom a country commands to lead its army has rights, against his country, for the necessary means to fulfil his duty. These rights are only conditional on his country commanding or commissioning him to his work. His country by withdrawing his commission, withdraws his rights. Hence, against an authority which by issuing commands confers rights, no man has only inalienable rights.

5. There are higher and lower authorities. There is the authority, say, of the officer on point duty; there is the authority of Congress, or of the President. Against the lower authority a citizen has rights which come from his duty to a higher authority. A citizen of New York has rights against New York in case his country, exercising its higher authority, lays upon him duties incompatible with his duties to New York. Hence no one has inalienable rights against a legitimate authority unless over that legitimate authority there is a higher authority to which it has duties. If legitimate authority is the ultimate authority the subject of that authority has no inalienable rights.

Hence, too, the framers of the Declaration of Independence "builded better than they knew" when they grounded man's inalienable rights even against legitimate authority, not just on man's equality, but on the fact that in comparison with man's infinite Creator the trivial bodily and mental inequalities of men were are nothing; and that towards the Creator, the absolute and ultimate authority, man had duties which gave him some inalienable rights against any lesser and human authority.

The history of social institutions since 1776 proves how wisely the draftsmen and signatories of this Declaration were guided. France of the Revolution, under the influence of a group of men who were mostly young, sought to better the Declaration by leaving out the Creator. Today, France is reaping in shame what it sowed in pride. For the moment, France is under a power which professes to be the ultimate authority whose subjects have no inalienable rights.

6. Although there is but one Catholic name among the signatories of the Declaration of Independence, there is not one of its indisputable truths that does not come to it from a Catholic source. The Church by its essential principles and by its martyrs for these principles had given the people of these islands and their children across the seas, the sense of undeniable duties to God which endowed them with inalienable rights against any groupings of their fellow-men.

Any student of the Catholic Church today will realize that, in a measure not found in any other human institution, it is

based on the professed doctrine that it is only a lower, vicarious authority functioning in a partial sphere, under a higher, absolute, ultimate authority—God. Hence for the Catholic Church, even the unborn life has inalienable rights to " life, liberty and the pursuit of happiness ".

Historically speaking, the men who framed the Declaration were but reaping by their successful struggle for freedom what had been sown by Catholics in England, Scotland, Wales and Ireland. The group of totalitarians who followed the Machiavelli-trained Cromwell in their efforts to guide men, body and soul, were met with heroic opposition from every group of religious thought. No group suffered so long and so keenly as those whose two chief leaders are now canonized saints: St. John Fisher and St. Thomas More.

London, where they lived and died in defense of man's inalienable rights, has as yet no sufficient memorial of them, though close by the Houses of Parliament it has a noble statue of Abraham Lincoln. Perhaps one day, when their unpayable gift to freedom is recognized, pictures of John Fisher and Thomas More may be found on the walls of the room immortalized by the Declaration of Independence.

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OUR LORD'S FAREWELL DISCOURSES—III.

The Third Discourse—Chapter 16.

THE third discourse resumes, explains and applies truths contained in the first two discourses, but not in such a manner as to be a mere repetition or a general conclusion. New and more detailed knowledge is built upon that already communicated to them. Again, as in the first discourse, the motives and topics blend; but the leading thoughts, about which the others center, are easily distinguished. The prediction of the world's hatred at the end of the preceding discourse contains many motives for consolation, chief of which is the promised aid of the Holy Spirit. A more detailed description of the persecutions and of the work of the Holy Spirit forms the first part of the present discourse.

ACTIVITY OF THE HOLY SPIRIT (1-15). The activity of the Holy Spirit here described is an aid promised the Apostles against the opposition of the world. It is introduced by a more detailed prophecy concerning persecutions, showing to what lengths the hatred of the world will go (1-4). Persecution, especially such as foretold in these verses, might cause offense and wavering in faith. The Apostles could easily understand that the Gentiles would hate the Kingdom of God, less easily that they would be able to oppose and persecute it. But it was difficult for them to understand that their own people, the chosen race, would reject it and be excluded from it. Jesus had waited till the present moment to tell them what they were to suffer from their own people.

They will expel you from the synagogues (v. 2). This signifies some form of excommunication—the Apostles will be declared apostates from God and cut off from the religious community. The leaders of the people had already agreed that any one who professed faith in Jesus should be put out of the synagogue (Jo. 9: 22, 12: 42). There is no record of a formal decree of excommunication having been pronounced against the Apostles, but such a decree may have been enacted during the persecution spoken of in Acts, chapter 8. The text is satisfied by an agreement on part of the leaders and made known to the people. It is not the mere separation that makes this action

so grievous, but what it entails: the hatred it manifests and the ignominy it brings.

The time will come when anyone who kills them *will think that he is offering worship to God.*[1] After the slaying of idolaters, Moses said to those who had performed this deed: "You have consecrated your hands this day to the Lord" (Ex. 32: 29). Deuteronomy declares the slaying of idolaters, seducers and false prophets a duty of religion (*cf.* Dt. 13: 6-9, 18: 20). The same idea will be brought to bear against the Apostles. They will be placed on the same footing as false prophets and renegades. Putting them to death will be considered a duty of religion and an act pleasing to God (*cf.* Acts 6: 11, 26: 9, Gal. 1: 13).

Men thus strive against God and at the same time think they are serving Him, *because they have not known the Father nor me* (v. 3). In the preceding discourse Jesus declared this ignorance culpable, and this alone explains their actions. "Ignorant of the justice of God and seeking to establish their own, they have not submitted to the justice of God" (Rom. 10: 3). Ignorance is not mentioned as an excuse, but as an explanation of their guilt. They did not know God because they refused to believe the revelation made by Jesus and confirmed by many miracles. Since the Apostles teach the doctrine of Jesus whom they rejected, they consider this teaching contrary to God, and think they are worshipping God by hating and persecuting the Apostles.

The specific persecution of which Jesus speaks here cannot be extended to the Gentiles. The actions mentioned in verse 2 and the motive given in verse 3 apply only to the Jews. The general prophecy of chapter 15 is thus limited and specialized. Even their own brethren according to the flesh, like them children of Abraham and heirs of the promise, will rise up and persecute them in the name of religion. This makes the persecution a most difficult trial for the Apostles, a trial which Jesus had not foretold until this evening. He tells them now, be-

[1] The expression: λατρείαν προσφέρειν, can hardly mean offering sacrifice because the Jews would not have considered killing a man a sacrifice in the specific sense. Moreover, the New Testament uses a different expression for sacrifice (cf. Mt. 5: 23, 8: 4, Heb. 5: 1, 11: 4). The word λατρεία designates religious cult in general in the New Testament.

cause He is leaving them and revealing all that will take place in His absence.

Since the Synoptic Gospels contain many previous predictions of persecution, some find difficulty in the first words of verse 5: *These things, however, I did not tell you from the beginning.* St. Augustine endeavored to solve the difficulty by saying that " these things " refer to the Holy Spirit. All other Fathers and most commentators rightly understand " these things " as the persecutions mentioned in the preceding verses. Maldonatus modified this explanation by saying that the Synoptic Gospels speak by anticipation. This modification is not supported by the texts quoted for it and only raises new difficulties. Jesus frequently foretold persecutions, but He had not previously told them what He now makes known—that the persecution would be carried out under the guise of religious zeal, that their own people would put them to death as a service to God, that these things would take place in His absence, when He is not present to aid and support them.

The second part of verse 5 forms the transition to the main theme. Jesus voices a complaint because they do not ask Him where He is going, and in verse 6 He states that sorrow keeps them from asking. This sorrow caused them to overlook the reason for His departure and the blessings that were to come. Jesus places the question before them here in order to turn their minds from sorrow and to attract their attention to what He is about to tell them.

He tells them that it is expedient for them that He goes (v. 7). Jesus must first redeem the world by His death; then the Holy Spirit will come to distribute the graces of the Redemption. According to divine plan and decree, the Holy Spirit is sent only after Jesus has completed the work for which He was sent. The three Divine Persons operated in the work of Redemption: The Father by sending the Son and drawing men to Him; the Son by teaching and redeeming mankind; the Holy Spirit by perfecting the work and enriching men with various gifts. God in His wisdom decreed that act should follow act, that one effect should follow the other. The counsels and decrees of God cannot be changed or set aside. If Jesus does not return to the Father, the Holy Spirit will not come. The sup-

position is impossible after the divine decree, and Jesus does not imply that it could be otherwise.[2]

Prescinding from the divine decree, the Holy Spirit could have come while Jesus was with them. But He speaks according to their minds: *If I go, I will send Him.* He is present, the mission of the Holy Spirit has not begun. Since the Holy Spirit is sent by the Father and the Son, Jesus says that He returns to the Father in order to send Him.

Jesus first speaks of the activity of the Holy Spirit as it directly concerns the world (v. 8-11). This particular activity, called the *Elenchus Spiritus Sancti,* has given rise to a great variety of explanations. This is due to the richness of its content, to the wide range of thought it opens up, to the many truths expressed or implied in it, and to the many particulars to which it may be applied. With few exceptions, these explanations can be united into one; for they are not contradictory, but each merely stresses one or other side of the truth.

Verse 8 constitutes the topic sentence, which is explained in the next three verses. The term *elenchus* is derived from ἐλέγχειν, the word used here to designate the activity of the Holy Spirit. The word is used in the classics in the meanings: to convince, convict, refute, examine, prove. In the New Testament it means " to convict " and " to convince." An elenchus is a demonstration, usually put forth in the face of opposition, and differs from a proof presented to one who is willing to learn. It presents proof to an opposition which may be positively or negatively, directly or indirectly, disposed against the truth. Such a demonstration may have as its purpose either condemnation or salvation. Opinions differ on the final purpose of the elenchus in the present text.

An elenchus always contains blame, reproof and judgment. But we are concerned with its final purpose, which is to be decided by the use of the word in the New Testament and by the present context. In some places the final purpose is not stated, or only the immediate result is indicated (*cf.* Jo. 8: 46). In I Cor. 14: 24, the word expresses the effect of the charisms

[2] SS. Augustine and Gregory also give an allegorical interpretation of this expediency. It may be stated as follows: " If I take not away the flesh, you cannot receive the Spirit," meaning that, because of their attachment to Him, His presence was an obstacle to receiving the Holy Spirit. This idea is frequently used by ascetical writers and preachers, but leads to many inconveniences if followed to its logical consequence.

on unbelievers, and this effect is conversion. In a large number of texts, the word is used in connection with fraternal correction which, by its very nature, has the conversion of the erring brother as its final purpose (e. g., Mt. 18: 15, I Tim. 5: 20; also Heb. 12: 5, Apoc. 3: 19). Jude 15 is the only text in which the elenchus has the final purpose of condemnation. Convincing and convicting one of error may have salvation or condemnation as its final purpose.

In the present context the elenchus is represented as a gain for the Apostles. They and the Church are benefitted by the conversion of the world, but it cannot be denied that they also benefit by its condemnation. The elenchus is also presented as a consolation and is directed against the world, but this does not exclude conversion of the world from its final purpose. The principle element in the elenchus is the conquest of the world, but the world is conquered both by its conversion and by its condemnation. We conclude that the elenchus has a two-fold purpose: conversion and salvation for some, condemnation and reprobation for others. That these two effects can follow from the same cause is seen in the sermon of St. Peter in Jerusalem (Acts 4: 1-4) and in the preaching of St. Paul in Antioch of Pisidia (Acts 13: 42-52).

The " world " here includes all men. Κόσμος a mixed and changeable concept, comprising all who are *de facto* in the world and not of Christ. It includes those who are hostile and will remain so; and for them the elenchus brings condemnation. It also includes those who are now hostile, but will not remain so; and for them the elenchus brings salvation. There can be no real objection from the fact that " the world " is usually taken as an opponent of Christ and the Church, for here it is not further specified than as the one who is to be convinced and convicted. Besides, the Apostles were chosen out of the world and were sent into the world to save men from the world.

Sin, justice, judgment constitute the subject matter of the elenchus. The absence of the article in Greek makes them general—there is sin, justice and judgment. The nature of the elenchus demands that these stand in some relation to the world. This relation is learned from verses 9-11, in which the ὅτι clauses define and determine the subject matter. They show how the testimony of the Holy Spirit becomes an elenchus and

upon what facts the error of the world is proved. They also show to whom sin, justice and judgment belong, and how they affect the world.

Of sin, because they do not believe in me. The Holy Spirit convinces the world that there is sin and, according to the common opinion, that this sin is unbelief. The world is convinced of sin by the fact that (" because ") it does not believe in Jesus. There is an internal and causal connection between the two: internal, because unbelief is sin; causal, because unbelief is the cause of sin. From this it follows that unbelief is the chief sin of the world and that the world remains in sin because it refuses to accept Jesus.

The world does not wish to acknowledge sin, nor its unbelief as sin and the cause of sin. Against this opposition the Holy Spirit operates through the Apostles and the Church, showing that Jesus is the Redeemer who can free mankind from sin and its evil results upon society and the individual. The world must acknowledge that its own efforts to check crime are without avail; yet, to its greater condemnation, it refuses to acknowledge its sin and repent. But many in the world, seeing the way out of the darkness of sin and unbelief, have been converted and saved through this activity of the Holy Spirit.

Of justice, because I go to the Father. The Holy Spirit convinces the world that there is justice and that Jesus is holy. He brings this conviction by showing that (" because ") Jesus is glorified. By necessary inference it follows that the world, opposed to Jesus, is without justice.[3]

The world condemned Jesus to death as a seducer and blasphemer, and does not wish to recognize His holiness and the justice of His cause. The Holy Spirit brings proof against this opposition by His *operation* through the Apostles and the Church. The Apostles proclaimed the glory of Jesus and confirmed their testimony by many miracles and by their deaths. The continued existence of the Church in spite of opposition proves that she has divine aid and that the cause of Christ is

[3] " Going to the Father " in these discourses means that Jesus enters into glory. The last clause of the verse: " You will see me no more " seems to be self-understood, but has caused some difficulty in the present context. St. Chrysostom understood it as a proof of Christ's justice: He abides with the Father forever, and this glory is proof of His holiness. Maldonatus understood it to mean that there is no longer an excuse for rejecting Christ, for He is no longer in the state of humility.

holy and just. Yet, the world turns from Him and devises all manner of contradictory views concerning Him and the Church in order to escape the necessary consequences. But many in the world, seeing the proof for the justice of Christ and His cause, are converted and saved.

Of Judgment, because the prince of this world has already been judged. The Holy Spirit brings conviction that there is judgment and that judgment threatens the world. Proof is brought by the fact that (" because ") the prince of this world is already judged. Speaking of His death, Jesus said: " Now is judgment of the world; now will the prince of this world be cast out " (Jo. 12: 31). With His death the Kingdom of God begins to live in the world and overcomes Satan, its prince. Through the death of Jesus, man may be freed from the power of Satan whose absolute reign is at an end. He still rules over those who submit to him, and with these he carries on war against the Church. But the Holy Spirit proves that Satan has been judged and that this judgment also threatens the world which is subject to him.

Satan urged men against Jesus, brought about His condemnation and apparently triumphed at His death. The Holy Spirit shows that Jesus then held judgment on Satan, condemned and deposed him. After His death, the cause of Jesus receives its full strength, the Cross becomes the ensign of a world-wide Kingdom against which the powers of darkness strive in vain. Men of the world struggle against this fact and continue to oppose Christ and the Church. But many, seeing the proof that judgment has been passed upon the prince of the world, are converted.[4]

Verse 12 forms a transition to the activity of the Holy Spirit with special regard to the Apostles (12-13). This is a continuation of the theme begun in verse 7. Jesus had taught them many things, but there still remain other truths whose knowledge is both useful and necessary. Jesus possesses this knowledge,

[4] The above, we believe, is the fundamental meaning of the elenchus, from which many legitimate inferences follow. The difference of opinion among commentators consists mostly in a difference of application or in stressing one particular side or purpose of the elenchus. The only views really contrary to the one given above are the exclusive views on the purpose of the elenchus (condemnation only, or salvation only). But the use of the word and the context indicates that the elenchus has a twofold purpose and effect.

but does not impart it to them. They *cannot bear them now*, i. e., they cannot hear them with profit nor understand them at present. They needed to be raised from their present state of sadness, have the false ideas concerning the Kingdom entirely removed and have their spiritual endowments perfected before receiving the fullness of divine revelation. The gifts, graces and enlightenment of the Holy Spirit will lead them into all truth, complete and perfect their knowledge.

Many things in verse 12, taken in connection with *all truth* in verse 13, shows that new and further truths are to be revealed by the Holy Spirit. He has a two-fold office and mission, as we learn from 14: 16. He preserves the doctrine of Jesus pure and intact, increases understanding of it, and completes the revelation which God has destined for man. Some commentators endeavor to determine in particular what these "many things" are, but this is a difficult and almost impossible task. In the Acts and Epistles there are many truths not contained in the Gospels, but we cannot always determine whether they were communicated to the Apostles by Jesus or by the Holy Spirit. On the one hand, the Gospels indicate that they do not contain all that Jesus did and said; and on the other hand, the Epistles present revelation made by Jesus and the Holy Spirit without making distinctions. Jesus and the Holy Spirit are one in their teaching, their doctrine has one and the same divine authority and forms one deposit of faith, entrusted to the Apostles and transmitted by them to the Church.

The teaching of the Holy Spirit will be gradual (v. 13), for ὁδηγεῖν means to lead on the way, to be a guide to the truth. He will not present all truth in one moment, nor fulfill His entire mission by one act. The truths are to be developed gradually, applied according to necessity, and proposed more clearly according to the diversity of errors which arise.

The Holy Spirit teaches those things that Jesus still has to say, and with the same authority: *For He will not speak on His own authority, but whatever He will hear He will speak.* Jesus had said the same concerning His own teaching, to show the divine origin of His doctrine (Jo. 7: 16-17, 8: 40, 12: 49). The doctrine taught by the Holy Spirit comes from the same source and has the same authority as the doctrine taught by Jesus. Though the Apostles are to have another teacher and

guide, He comes from the Father; and though they are to be taught new truths, these are received from the Father.[5]

In verses 14 and 15 Jesus speaks of the activity of the Holy Spirit in regard to Himself: *He will glorify me.* This activity is not entirely separate from the preceding, for by teaching all truth and convincing the world of sin, justice and judgment, the Holy Spirit glorifies Jesus before the Apostles and the world. By His testimony and operation in the world, He propagates and perfects the work of Jesus and leads men to recognize Him as the Messias and Son of God. Jesus says the Holy Spirit glorifies Him, *because He will receive of what is mine.* The things He receives are, according to the context, the truths He teaches. Jesus says: " Of what is mine," because the Holy Spirit will not communicate the infinite treasures of divine knowledge, but only part of it, including the things mentioned in verse 12.

The two preceding thoughts are united in verse 15. It was said that the Holy Spirit teaches what He hears from the Father, and it was also said that He receives from the Son what He teaches the Apostles. These two truths are closely related, for Jesus says: *All things that the Father has are mine.* The sense is the same whether we understand " all things " absolutely or whether we understand it of knowledge. Whatever the Father has, that the Son—Jesus Christ—also has; they are one in Being and Perfection. Therefore Jesus could say that the Holy Spirit receives the same things from both the Father and the Son.

SORROW TURNED INTO JOY (16-27). Jesus begins this part of the discourse by speaking of two " little whiles," the first followed by not seeing Him and the second by seeing Him again. Maldonatus found four interpretations of this part of the discourse, each giving a different explanation of the " little whiles." The two interpretations that have found favor among commentators are: 1) After a little while, terminating with my Ascension, you shall see me no more; after a second little while,

[5] The promise of verses 12 and 13 is made by reason of their office, for it is made to them as teachers of the truth. This office is to continue to the end of time, and thus the promise is also made to their successors, to the Church. The Holy Spirit will always be the guide and teacher of the Church, leading her into all truth. This promise proves the validity of tradition as an argument for faith. As the Epistles are equal to the Gospels, and as the oral teaching of the Apostles is equal to their written teaching, so also is the uniform and traditional teaching of the Church equal to the Scriptures in dogmatic value. For the teaching of the Scriptures and of the Church is under the direction and guidance of the Spirit of Truth.

terminating with your death, you shall see me again. 2) A little while until my death, and you shall not see me; another little while, terminating with my Resurrection, and you shall see me again. We follow the second interpretation, for which we note arguments in the explanation of the text.[6]

The wording of verses 17 and 18 show that the Apostles did not understand the words of Jesus and that their difficulty centered about the second " little while." The previous statement of Jesus: " I go to the Father," was clear to them, and they understood that they would see Him no longer. But they did not understand what was meant by seeing Him again after another " little while." For some reason they did not make their difficulty known to Jesus. But He tells them that He knows their thoughts and doubts, and repeats His statement concerning the " little whiles." In doing so, He omits the words which the Apostles had added to His statement.[7]

Jesus indirectly explains the meaning of the " little whiles " by describing the characteristics of the period that follows each. *You shall weep and lament, but the world shall rejoice* describes the time that follows the first " little while," when they shall not see Him. For psychological reasons Jesus does not explicitly mention death, but the Apostles could gather from the words that the separation will be the saddest known to man—the separation by death. In opposition to the Apostles, the world will rejoice. The Apostles, however, should not be disturbed, for their sorrow will be of short duration. *Your sorrow shall be turned into joy* characterizes the time that follows the second

[6] At this point we give some general arguments for the interpretation followed. 1) Since the two " little whiles " are opposed to each other, there should be no great difference in their duration, and each should be little when compared with the other. 2) Not seeing Jesus caused the Apostles sorrow, but the metaphor in verse 21 shows that this particular sorrow is of short duration in itself, not when compared with eternity. 3) The entire section, from 16 to 27, forms one context united by the same or by equivalent expressions; but not everything said in these verses can be applied to eternity. All can be applied to the present life. 4) It would seem strange if Jesus made no reference to the Resurrection in these discourses. But it is only here that such a reference can be found.

[7] The opinion we do not follow draws one of its main arguments from the words of verse 16: " Because I go to the Father." In the first place, the words are doubtful in this verse, being absent from many Greek manuscripts. Secondly, when the Apostles express their doubts in verse 17, these words are united with the statement concerning the " little whiles " by the conjunction " and." This at least indicates that they united two separate sayings of Jesus. Thirdly, when Jesus repeats their difficulty concerning the " little whiles " (v. 19), He omits mention of the phrase in question. An argument, therefore, drawn from these words in verse 16 is at least doubtful.

" little while," when they see Him again. That which caused them sorrow will then cause them to rejoice, as shown by the metaphor of verse 21. The consolation offered the Apostles is that out of their sorrow shall come joy. " The Apostles were overwhelmed with sorrow at the death of Jesus, and were immediately filled with joy at His Resurrection. But the world, whereby are signified His enemies, were in rapture over His murder " (St. Augustine).

The change of sorrow into joy is illustrated by a familiar metaphor (v. 21-22). In the Old Testament, intense sorrow and anguish are frequently compared with, or illustrated by, the pangs of childbirth. Thus, Isaias says of the destruction of Babylon: " They shall be in pain as a woman in labor " (Is. 13: 8). The Old Testament figure does not go further. Jesus extends it: When the woman has brought forth her child, her joy is so great that she no longer remembers the pain she has just experienced. In the metaphor the time of sorrow is brief and the child is the cause of both sorrow and joy.

According to the application made by Jesus Himself, the point of comparison between the woman in labor and the Apostles consists in the change from sorrow to joy, both in time and in cause. The sorrow is of short duration and the cause of the sorrow is also the cause of joy. The Apostles were made sorrowful by the death of Jesus, but a short time later He became the cause of their joy. As they grieved over Him at His death, so they rejoiced because of Him at the Resurrection. Of the joy that follows the second " little while," Jesus says: *No man shall take from you.* This promise of lasting joy need not wait for its fulfillment until the next life. The joy that came to the Apostles after their brief time of sorrow remained with them throughout life. This joy began at the Resurrection, was increased and made permanent at Pentecost, and no trial or difficulty was able to destroy it.

Two favors, already mentioned in chapter 14, are again promised to the Apostles (v. 23). *In that day* designates the period that follows the second " little while," when their sorrow has been changed into lasting joy in the Lord. Then, Jesus tells them, *You shall ask me nothing*, i. e., you shall not question me.[8]

[8] We understand ἐρωτάω in its usual meaning. It could have the same meaning as αἰτέω in the second part of the verse. But the change of the expression in the same sentence points to a difference in meaning. If understood of prayer it would contradict verse 24.

The Resurrection brought them clearer knowledge which was made perfect with the coming of the Holy Spirit. The general statement need not be restricted to matters contained in these discourses, for Jesus is speaking of their entire future in this life. The second favor to be granted them in the day of joy is efficacy of their prayers. Whatever they ask the Father shall be given them.[9]

Jesus announces a new form of prayer in verse 24. The Apostles had asked Him many things and had cast out devils in His name. He had taught them to pray, and they had asked the Father. But they had not as yet asked the Father in the Name of Jesus. They are now instructed to pray in His name, and are encouraged to do so by the promise that such prayer will be heard.

Jesus again mentions the two favors to be granted them after the second " little while " (v. 25-26). He first tells them that He has spoken in parables, which contain some obscurity and here denote difficulty in understanding them. *These things* spoken in parables, cannot refer to anything outside these discourses, most probably only to the preceding verses. *I will speak to you plainly of the Father*, which is opposed to speaking in parables, designates clear and perfect knowledge. Jesus spoke personally with the Apostles after the Resurrection, and through the Holy Spirit after Pentecost. *In that day*, i. e., the day of perfect knowledge, they will pray in the name of Jesus, and their prayers will be heard. These two favors, coming on one and the same day, are the same favors mentioned in verse 23. All agree that Jesus is now speaking of the present life, of the time following His Resurrection. But the recurrence of the phrase: " In that day " throughout these verses refers all to the time of joy which follows the time of sorrow. This shows that Jesus speaks of the same period throughout, that the second

[9] The opinion which makes the second " little while " terminate at the death of the Apostles must make a break in the middle of verse 23 and say that Jesus begins here a new subject: Prayer. The perfect knowledge promised in the verse, they say, is given in the next life, efficacy of prayer in this life. But the same two favors are again mentioned in verses 25 and 26, where even the supporters of this opinion say that both are given in this life. The text gives no indication of a difference in time between the verses. It should be noted that the lasting joy promised in verse 22 does not exclude trials and sorrows, for the purpose of the discourses is to show how the Apostles may abide in peace and joy even in the time of tribulation. It might also be noted that the promise of clearer and more perfect knowledge does not exclude the particular questions asked by the Apostles after the Resurrection.

"little while" terminates at the Resurrection, as stated in the interpretation we have followed.

Some difficulty is caused by the words: *I do not say to you that I will ask the Father for you.* Jesus does not deny that He is the Mediator between God and man, a doctrine clearly stated elsewhere (I Jo. 2: 1, Rom. 8: 34, Heb. 7: 25). This is easily seen in the present context. Verse 26 states that they will be heard because they ask in His name, and this includes union with Jesus and also indicates that He is the Mediator between them and God; for, He in whose name petitions are made is the mediator between the petitioner and the petitioned. Secondly, the formula: "I say not that I will" is not equivalent to: "I will not." The latter excludes an act, the former does not. Finally these words are to be understood in connection with verse 27, with which they are grammatically connected. In this verse Jesus says that the Father loves them and that their prayers have efficacy because of the Father's love. He emphasizes this by passing over, not denying, His own mediation for them. Since the Father already loves them, it is not necessary that anyone first render the Father willing to listen to their prayers. The Father loves them because they love Jesus and believe that He came forth from the Father.

Conclusion of the Discourse (28-33). Taking up the last words of verse 27, Jesus confirms the faith of the Apostles and gives a compendium of His life and self-revelation: *I came forth from the Father and have come into the world. Again I leave the world and go to the Father.* According to the context, the primary meaning of "I came forth" seems to be the Incarnation, when the Father sent the Son into the world. For it is an approval of the faith of the Apostles. Jesus speaks of a two-fold going: From the Father into the world, from the world to the Father. As "I have come" corresponds to "I leave", so also should "I came forth" correspond to "I go to the Father." The verse declares the pre-existence of Christ with the Father—"The Word was with God"—and His Incarnation —"The Word was made flesh."

This statement is clearer than many others made during these discourses. The Apostles express their joy at this clearer mode of speech and add: *Now we know that thou knowest all things* (v. 30). They profess faith in His omniscience, because He

read their thoughts and had no need that they ask questions in order to know their doubts. Because of this faith, they make the further profession: *We believe that thou camest forth from God.* They had already professed that He came forth from God, but now they receive a new motive for this faith; or, knowledge of their secret thoughts is sufficient proof of His divinity.

Jesus replies to their profession, indicating that their faith is not as strong as it should be: *Do you now believe?* (v. 31). The question is not a reproof for slowness to believe, but a questioning of the firmness of their faith. The " now " of the question stands in contrast to " the hour is coming " of verse 32. The time of trial is near, " has already come," when the Apostles will take flight and be scattered, leaving Jesus alone. But He says that He is not alone: *The Father is with me.* He makes this statement for their sake. Suffering and death come to Him by the will of the Father, and He accepts them willingly. In His sufferings He remains one with the Father, and the Father does not abandon Him. He thus gives them a motive for strength and perseverance in the impending trial to their faith.

Jesus concludes by giving the reason for all His discourses of the evening: *That in me you may have peace.* He desires to impart to them the peace that flows from His union with the Father. The purpose of the discourses is to open the way to this true peace and to establish them in union with Him and the Father. All that was said about the Father's House and reunion in the Heavenly Home, about the Mystical Union and the blessings and favors granted therein, about the Holy Spirit and His operation in the world and in the hearts of man—all is intended to bring peace, joy and security. They will have affliction in the world, the greatest foe to peace; but trials and tribulations should not disturb this true and interior Christian peace and joy. Together with peace, Jesus gives them courage, for He has overcome the world, and those who are united with Him will share in the victory. Peace, tribulation, courage, conflict, victory—these summarize the discourses and Christian life: Peace in the time of tribulation, courage in the time of conflict, victory with Jesus.

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Studies and Conferences

Questions, the discussion of which is for the information of the general reader of the Department of Studies and Conferences, are answered in the order in which they reach us. The Editor cannot engage to reply to inquiries by private letter.

BEST SELLERS.

Just as this paper was being written there came a call from the editor of a daily paper, saying that a recent best seller was being offered for syndication: "Was it all right? Would it bring criticism from the clergy and laity of this strongly Catholic community?" He was advised that the title was particularly sexy and obscene; the matter of syndication was dropped.

Questions on best sellers come frequently to priests and laity. Both are responsible for reading guidance, the former usually of a large parish group, the latter, for the members of their families. In many communities there is a priest or Catholic layman on the board of library trustees. Hardly a meeting passes at which the suitability of a particular title is not brought up. How many times have you not seen the notice that a certain public library has banned *The Grapes of Wrath* or *A World I Never Made* or a similar title. In order to pass judgment the priest must have read the book or at least have an authoritative opinion based upon a complete reading. These opinions must be available very soon after publication so that judgment can be rendered quickly. Requests pile up quickly in public libraries; duplicate copies are ordered early.

To take a third example, the parish sodality may be sponsoring a reading to raise funds for the school. Naturally, they will choose a book that is under discussion; possibly the reviewer will be a non-Catholic whose moral standards are different from ours. More than once I have seen advertised a reading based upon some Class B or C Broadway play or upon one of the more objectionable best sellers. For any one of a dozen reasons a

priest's opinion of a book may be asked. He is rightly looked to as one of the cultured members of the community, a man who has a sense of values.

Yet how can most of the priests give an opinion on every best seller? In 1941 there were 132 different fiction titles and 176 of non-fiction in the weekly issues of the New York Herald Tribune *Books,* the leading list of best sellers. Of these fiction titles considerably less than half were reviewed in any one of four nationally known Catholic periodicals; of 108 titles on the list between April 3 [1] and December 28 one Catholic periodical had reviewed forty-six, another, thirty-five, the third, twenty-eight, and the fourth, twenty-five. Among the four periodicals there was a considerable amount of duplication: if you had subscribed to all four you would have read reviews of seventy different books among the 134 different reviews of fiction best sellers. Thirty-eight titles were completely omitted, among which were Brinig's *All of Their Lives,* Cain's *Mildred Pierce,* Cloete's *Hill of Doves,* Hervey's *School For Eternity,* King's *Quincie Bolliver,* Lee's *G-String Murders,* McCullers' *Reflections in a Golden Eye,* Marshall's *Benjamin Blake,* Prouty's *Now, Voyager,* Sadleir's *Fanny By Gaslight,* Steen's *The Sun is My Undoing,* Stewart's *Storm,* Tarkington's *Fighting Littles,* Williams' *Strange Woman* and Wolff's *Whistle Stop.* Many of these were by authors of previous best-sellers; *Whistle Stop* was a first novel which had won the Avery Hopwood prize and therefore received extra (and undeserved) prominence.

These statements may be interpreted in the sense that we are criticizing the four periodicals which did not cover the field of best sellers completely. Decidedly not. They are not reviews of literature but general periodicals covering adequately trends in politics, economics, history, religion, drama, moving pictures, and books of all kinds, Catholic and non-Catholic. These periodicals could not devote their literary sections exclusively to current fiction without disturbing the excellent proportion existing in their coverage of Catholic and non-Catholic titles.

[1] This date is chosen because the first number of *Best Sellers* was issued then.

Thus, in 1941 the four periodicals mentioned reviewed a total of 893 titles of all kinds; Catholic and non-Catholic, fiction, non-fiction, juveniles, etc.

Yet the need for a coverage of best sellers existed. In February, 1940, an article by Dr. Austin J. App entitled " Best Sellers and Catholic Reviewers " appeared in *The Catholic Library World* which pointed out particularly the need for more prompt reviewing, showing that in many instances several months elapsed before the publication of a review, for example, the first reviews of Steinbeck's *Grapes of Wrath* appeared over 100 days after publication. These intervals between publication dates of books and reviews are still found frequently. Exclusive of reviews in *Best Sellers*,[2] the first review of Bromfield's *Wild is the River* appeared one month after publication date; of Ferber's *Saratoga Trunk*, almost four weeks; of Hemingway's *For Whom the Bell Tolls*, five weeks; Koestler's *Darkness at Noon*, eight weeks; Marquand's *H. M. Pulham, Esquire*, six weeks; Nordhoff and Hall's *Botany Bay*, five weeks; Thirkell's *Cheerfulness Breaks In*, nine weeks. Again, we state that these four periodicals are not to blame. Some of the titles are issued by firms who anticipate unfavorable reviews and will not send copies to Catholic periodicals unless definitely requested and sometimes not then; often such a request would not be made by the periodical until the book had demonstrated its popularity and became " newsworthy ".

As a result of these surveys and private conversations, the writer and two colleagues at the University of Scranton, Drs. Austin J. App and Leonard N. Wolf, decided to launch a new review with the following statement of purpose expressed in its first issue:

> Because we believe there is a need for more rapid, more complete and more critical reviewing, based upon a moral evaluation, of all new best sellers mentioned in the New York Herald Tribune *Books*, the New York Times *Book Review*, *Retail Bookseller*, and *Publishers'*

[2] *Best Sellers*, a bi-weekly review service. Published by the Library, University of Scranton, Scranton, Pennsylvania. Subscription price, $2.00 a year.

Weekly, we are beginning *Best Sellers,* a bi-weekly review intended solely for persons responsible for book selection and reading guidance. Because of its frank condemnations we restrict its use and state it is not to be issued for the general public.[3]

In the first place, it should be noted that our reviewing policy deviates from that of other services in that ours is intended to be a substitute for those persons who are unable to read every item as it is published and yet who require the rather complete summary of a book because of their responsibility in selecting books and guiding the reading of others. Primarily, our reviews will give a major part of the plot of novels and an adequate synopsis of non-fiction titles. Since a knowledge of the complete story is necessary for recommending or disapproving books, it will be necessary to discuss books in their entirety.

In the content of the reviews will appear a brief synopsis in which the major problem and its solution are stated; a general note on setting or background; time or period; diction and style; incidents of immorality or doubtful morality; manner in which the leading characters are presented; and specific references to doubtful passages and scenes.

To be recommended a book must have positive values. Each review will conclude with one of these statements:

a. Recommended for family use.
b. Recommended for adults only because of immoral incidents, language, etc.
c. Recommended for adults because of style and diction too difficult for adolescents.
d. Recommended for high school students, because of language and treatment adapted to that group.
e. Recommended for children, because of language and treatment adapted to that group.
f. Not recommended.

How are these principles applied? Examples are the best answer so here is a complete review of Edison Marshall's *Benjamin Blake* that was on the New York Herald Tribune list of best sellers from April 6 to June 8, 1941, has recently been reprinted, and has been released as a movie with the changed title, *Son of Fury,* a fairly sure indication that the movie will adhere closely to the original.:

[3] For example, see review of Knight's *This Above All,* quoted below.

This is purely an adventure story mixing such ingredients as a " natural son ", a brutish English squire who has a charitable wife and a lovely daughter, penal laws and stinking prisons, life on the sea under a tough first mate, and an island paradise in the South Seas which furnishes the pearl fortune enabling Ben, the " natural son ", to return to England, buy a pardon and marry the lovely daughter whose husband is killed (none too plausibly) soon after Ben's return.

The mixing bowl is England in the late seventeenth and early eighteenth centuries, with the bulk of the action centered around the American Revolutionary period. Objectionable features abound. The adulterous father of Ben is referred to as a paragon of physical beauty and temperament. Promiscuity and prostitution are brought in constantly and generally favored. Murder is condoned when it removes a hated man who would spread venereal disease in the South Sea Paradise. In short, this is an impossible tale.

From February 2 to September 28, 1941 Jan Valtin's *Out of the Night* was one of the " must " books in the non-fiction field. We quote only the concluding paragraphs of the review in *Best Sellers*.

The book cannot be recommended for unlimited consumption because of the author's attitude toward certain basic moral principles, such as his disregard, save for a few faint scruples, of the sanctity of human life, his matter of fact acceptance of extra-marital sex life, and his adherence to a party loyalty long after he had seen the falsity of its principles and actions. The book, however, can be recommended for and should be read by all those who come into contact with Communism in any of its various aspects, either in united fronts and politics, in labor unions and " companion " organizations, or in sabotage and violence.

Finally, let us look at Eric Knight's *This Above All*, which led the best seller list for many weeks, was abstracted in *Reader's Digest*, prominently picture-synopsized in a recent issue of *Life*, and otherwise brought to public attention. These quoted sections are only about one-third of the complete review:

In this war novel an English girl meets a soldier, spends her leave with him at a seaside hotel, quarrels with him when he decides to desert, meets him again when he proposes to her and learns of her

pregnancy and sees him die in a hospital before the marriage can take place. It represents one month in England sometime after Dunkirk.

The first half of the book is casual and ugly sex. Love isn't mentioned until page 393. To me *Grapes of Wrath* seemed a lily of decency compared to this. All the British girls in uniform are spoken of as nice girls and as submitting to " casual seduction ", not on the second or third date, but the first.

Only speakers, writers on the war, and parents who have children of courting age and persons entrusted with the moral welfare of young people should be allowed or encouraged to read this book. High school and college students should not. At best it takes all the romance and beauty out of life; at worst it will make them think well of themselves if they don't demand the worst on the very first date. Nor does the book have any stylistic value, such as *Grapes of Wrath* had. It is merely a timely, topical book made interesting by a realistic sex affair.

These excerpts are typical of the tone, although not of the length, of *Best Seller* reviews. Coverage of all fiction titles on the list has finally been achieved; during the last part of 1941 and the first part of 1942 up to the time of writing, *Best Sellers* had reviewed all of the fiction titles in *Books,* and had reviewed them generally within a week or two after publication. Certain titles of non-fiction that touch on aspects of Catholic dogma, history, etc., are also covered as, for example, Gunther's *Inside Latin America.* Thus, we are beginning to realize our objective of gathering a useful body of information about contemporary literature, particularly of the " best-seller " type, including the selections of all the major book clubs.

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ECTOPIC GESTATION.

May I be permitted a word in reply to an article by Father Henry Davis, S.J., entitled " Ectopic Gestation—A Rejoinder ", which appeared in the February issue of the ECCLESIASTICAL REVIEW? Father Davis says " It will be seen that the difference between the two views is based on the difference of appreciation

of the danger to the mother's life ", and in his concluding paragraph; " In conclusion the only point of difference between the two contrary views is that Monsignor O'Brien's view is that serious danger is not always present in ectopic pregnancy, whereas the view of those he opposes is that there is such danger." Nothing could be farther from the truth. Everyone admits there is danger and sometimes grave and immediate danger, but the question is " Does the danger arise from the pathological condition of the tube or from the presence of the foetus? " Some say it is always the tube; some say perhaps it is sometimes the tube.

In this connection it may be pointed out that Father Davis makes too liberal use of generalization when, after assuring us that the cutting out of the tube *never* directly affects the life of the foetus, he says, " If it did so Monsignor O'Brien could not have written, " In particular cases when there is a definite pathological condition of the tube endangering the mother's life, the surgeon can conscientiously remove the tube." It does not follow from the fact that this operation may be licit in some cases, that we can conclude that the operation never directly affects the life of the foetus. The point is that the tube perhaps at times is so affected that it is itself dangerous to the mother. In such cases the removal of the tube does not, morally speaking, directly affect the life of the foetus. It is of course always the direct physical cause of death. It was my contention that only then would it be licit to remove the tube. If it is the foetus that is dangerous then the operation does directly affect its life because in that case the removal of the foetus is the means to the saving of the mother's life. Such an operation would then be wrong.

All Father Davis' doctors say there is danger, an assertion I am ready to admit. They do not say the danger comes from the tube, a point on which we still need evidence. Father Davis here assumes the role of prophet rather than moral scientist. He says we desire more evidence and when it is obtained we shall ask for more. He leaves the impression that it is his view that this process will go on forever.

Father Davis warns the incautious reader upon nine points, one of which is well taken; several are of no consequence; some call for comment. It is difficult to see how a person so quick to jump at conclusions as is Father Davis, can call another incautious.

His comments in the first so-called irrelevance he points out, merely show that the decrees of 1884 and 1889 have no immediate bearing on the point at issue. Surely a remote connection can be found even by the casual reader. One would think, from Father Davis' remarks, that they dealt with liturgy or plain chant.

It is extremely difficult to see how the decrees of 1898 and 1902 are irrelevant since they deal expressly with the matter at hand. Monsignor O'Brien does think that the cutting of the tube would be equivalent to acceleration of birth in the unlikely event that the foetus is viable; if it is not viable it is at times "a direct extraction from the mother of an ectopic foetus". To say it is neither one nor the other is a gratuitious assertion.

In number five, Father Davis tells what I should have written. To write what he suggests would be a good way of saying nothing at all. He notes the possibility that the distinction he draws may appear "unreal and subtle" to me. Let the distinctions drawn by Father Davis be as subtle as he pleases and we shall endeavor to follow him. Let them however not be unreal.

It does not suffice to show that there is a pathological condition of the tube. It does not suffice to show that there is danger to the mother. What must be shown is that the danger to the mother results from the condition of the tube. It is upon this point that sufficient evidence is lacking. If *per impossibile* it were licit to shell out the foetus, would doctors then be worried about the danger to the mother resulting from the pathological tube? Are tubes ever dangerous when they are not pregnant? Why is it that when both tubes are affected only the pregnant one is removed? Until these questions are answered with greater clarity, I shall have to continue to be what Father Davis calls "unfair" and "less than just".

Norwood, Ohio. JAMES W. O'BRIEN.

SOME DANGERS IN ALCOHOLICS ANONYMOUS.

Dr. Braceland in his article "Psychiatric Aspects of Chronic Alcoholism," in the ECCLESIASTICAL REVIEW for December, 1941, recommended that the priest who, in line of duty, comes into contact with cases of acute alcoholism, should investigate the workings of the group called Alcoholics Anonymous. Any priest who investigates that group will be astonished at the success it has achieved in the permanent cure of seemingly inveterate alcoholics. He may even feel justified, on the strength of that record, in summoning the members of that group and handing his patient over to them. Before he does this he should realize fully the dangers to faith inherent in the methods of Alcoholics Anonymous and at least be prepared to counteract these dangers.

As Dr. Braceland pointed out, Alcoholics Anonymous claim that they appeal to a man's religious sense but do not interfere with his belief. That distinction is, I think, too fine for practical experiment. It seems to be an impossibility to work in the vague realm of religious sense and still leave a man's faith strictly alone. The whole thing smacks of Protestant endeavors like the Y. M. C. A.

Alcoholics Anonymous say officially that they have no connection with any organized religion, and there is no reason for thinking that they are not sincere in this statement. Whether they realize it or not, their methods are shot through with the mehods of Buchmanism or the Oxford Peace Movement or whatever you care to call that much publicized revival movement that swept across the country several years ago and finally blew itself out some miles west of Hollywood. Buchmanism, also, appealed to a man's religious sense and did not interfere with his belief—as long as he believed in Buchmanism.

The fact that Alcoholics Anonymous is a group of reformed alcoholics who, without even the reward of publicity, work with others who have fallen victim to this disease, is well known. Their program of rehabilitation is not so well known. When their patient is painfully recovering from his latest spree and when, finally admitting that he has failed to cure himself, he

sincerely desires help from this group, the following program is outlined to him.

1. You cannot cure yourself. You must have supreme confidence in some Power greater than yourself. How you define this Power does not matter at all. You must effect a conscious relation with this God, as you understand Him, whether it be as a Creative Intelligence or as a Spirit of the Universe or whatever you care to make Him. As soon as you do this you will find that a new power, a new peace and sense of direction will flow into you. You will find this God deep within you, for in the last analysis that is only where He may be found. He will restore you to sanity.

2. You must make a searching and fearless moral inventory of yourself, listing all your faults and grievances.

3. You must admit to God, to yourself, and to another human being the exact nature of your faults, and must humbly ask God to help you remove these defects of character.

4. You must make a list of all the persons you have harmed, have the intention of making amends to all, and whenever possible make these amends.

5. You must completely renounce alcohol in any form.

6. You must continue, through prayer and meditation, to improve your contact with God, praying for knowledge and for power to continue carrying out His will.

7. Once reformed, you must work with alcoholics in effecting their renovation.

The priest should be especially wary of the dangers that lie hidden in points 1, 3, and 7. They are not insurmountable, but they are very real dangers.

The Catholic who is striving to recover from alcoholism is at a definitely critical point in his career. If, with the help of his religion and the sacraments, he conquers this vice, he is well on the way to becoming a staunch, active Catholic. But if at that critical time he is told again and again, as he will be told by the Alcoholics Anonymous, that it makes absolutely no difference what he believes as long as he believes in some Power greater than himself, and then recovers, he is not going to have a great

deal of use for Catholic dogma and what will appear to him to be the Catholic boast of, " we have God's grace on our side."

This difficulty might be obviated if the priest himself, or better yet, a Catholic member of Alcoholics Anonymous, work with the alcoholic, leave out the vague generalities of " Power greater than himself ", and fed him the strong Catholic stuff of " God, the all loving Father, Jesus Christ, the God man and model, the Holy Spirit, the source of strengthening grace."

Secondly, the confession required can be a source of grave scandal if made to a private individual or to a group. Here again the Catholic can be offered the Sacrament of Penance and the consequent sacramental grace in addition to psychiatric healing. The danger does not cease once the alcoholic is cured. He is then advised to attend informal meetings with members of Alcoholics Anonymous, and there discuss quite frankly his former sorry state and consequent vagaries.

Thirdly, the reformed alcoholic's work with patients, while it has proved highly successful in keeping him on the straight and narrow, is for the Catholic bristling with dangers to his faith. No man, even one well grounded in his faith, can argue long and earnestly with an agnostic or a heretic, assuring him constantly that it makes no difference what he believes as long as he puts himself in the hands of one stronger than himself, and still stand fast to the doctrine of the One True Church. Temptations to faith are one of the two temptations where the best defense is hasty flight.

The very essence of the technique of this organization is the surrendering of the will to some Superior Being in order that He or It may direct their whole lives. When the Catholic sees that the Universal Intelligence of the Pantheist or the Inspiration of the Christian Scientist seems to be doing just as good a job as his own God, the doubt will easily arise, " Perhaps it *doesn't* make any difference just what you believe."

The antidote might be for the priest to recommend Catholics to work with other Catholics. Here he would be up against the organization's recommendation of helping anyone whenever that help is needed, which at first blush looks much like true Christlike charity.

These few warnings are by no means a condemnation of Alcoholics Anonymous. Their work is a good work and one sorely needed today. Their results are enviable. Their methods can be baptized. Dr. Braceland's recommendation, that the priest investigate Alcoholics Anonymous still stands. They are anxious to work with priests and they can be reached in most large cities through doctors or hospitals. The priest, before he releases any patient to them, however, should be well aware of the dangers present in such a cure, and should be prepared to take precautionary measures.

St. Marys, Kansas. PAUL L. O'CONNOR, S.J.

A NOTE BY DR. BRACELAND

I am grateful to Father O'Connor for the point he brought forward regarding Alcoholics Anonymous. I believe, however, that the danger will remain theoretical. If Father O'Connor got all his information from the official " text-book " put out by the organization, I fear he does not have an adequate picture of the organization. Much of the book is hopeless twaddle. The small pamphlets which they publish are somewhat better.

Alcoholics Anonymous was begun in New York City in the Fall of 1934. I have watched them for a period of about five years, and I do not know of anyone who lost his faith because of his work with them. By the same token, I have known many who not only lost their faith but also all semblance of decency because of an alcoholic deterioration of their brain cells. I might add that a Catholic hospital just outside Philadelphia, Pa.,—The FitzGerald-Mercy Hospital—has A. A. meetings each Monday evening. The establishment of Catholic A. A. groups would do away with the danger which Father O'Connor points out.

We feel pretty badly about the whole situation, and cannot help but think that while we are engaged in dialectics the alcoholics " roll on ". Just this morning, I saw fifteen of them on the admission service of a city hospital, and the thought struck me that there will be very few safeguards to their faith in the back wards of the state mental hospital to which they are destined.

F. J. BRACELAND.

Chicago, Illinois.

THE AGE OF MAN.

The Martyrology for Christmas eve reads, ". . . after the creation of the world 5199 years the nativity of Jesus Christ . . ." Holy Writ contains no such number. Tradition, which the Martyrology may be suposed to represent, arrived at it by interpreting Scripture. That this interpretation which never received official sanction, was inaccurate is now conceded on all sides. Fairly reliable calculations of geologists and astronomers assure us that the first fiat of almighty God probably dates back millions of years. The light of some of the more distant stars, traveling at the rate of 186,000 miles per second and now shining in our evening sky, took some hundreds of millions of years to arrive here, thus testifying to their existence at that remote past.

How many years have we to go back until we come to that momentous event recorded in Genesis, I. 27, " And God created man to his own image: to the image of God he created him: male and female he created them "? Certainly more than six days of 24 hours after the creation of the world. If God left it to the operation of natural causes, and we have no reason to think otherwise, untold ages were required to prepare a suitable abode for man. In fact, man is a comparatively late comer on our globe. Again Holy Writ gives us no clue because, interesting though the date of our arrival may be, our knowledge of it is of no importance in the divine plan of salvation. To know that we came into existence by creation, in absolute dependence on God's will, that counts. The when, where, and how are intriguing questions indeed, but are left to the ingenuity of man to solve. Again we have to rely on the laborious investigations of the scientists, geologists, paleontologists, and lately the astronomers have lent a helping hand.

An article in *Stimmen Der Zeit,* vol. 133, pp. 156-171, 1938, by Felix Rüschkamp, S.J. throws an interesting light on the collaboration of the geologist and astronomer in determining the age of the human race. A brief account of this article will perhaps prove illuminating and instructive to some readers of the REVIEW who like the present writer may be puzzled over the great discrepancy in the number of years assigned to the age of man by various scientists of undoubted sincerity and recognized authority in their fields.

It is now commonly known that man witnessed not only one but several of the tremendous glaciations which invaded the continents from the north and alpine centers. Together with the plants and animals upon which he lived, man had to wander south. He returned again when the climate became warmer, and even semitropical as the animals which came with him testify. Fossils and human implements of stone unearthed by the paleontologist prove conclusively that man survived several of these mighty ice-periods which in their progression destroyed every vestige of life, and in their recession completely changed the contour of the land they had invaded. Strata of different thickness and composition were deposited during the glacial and interglacial epochs which enable the geologist to compute the time and duration of their formation. The succession of plants and animals whose fossils are found in these strata enable the paleontologist to picture the climate of the land and even to estimate the time of reconstruction into fertile plains and dense forests. The latter have been transformed into coal beds now yielding up the solar heat which they absorbed ages ago.

No doubt, this rebuilding took an enormously longer time than the destruction: the interglacial periods were of much longer duration than the ice-periods themselves. As we observe in Wisconsin, Michigan, Minnesota and Canada the receding ice left the landscape dotted with lakes which slowly changed into bogs and swamps, and finally into fields and woods inhabited by their characteristic animals. This recovery from the last invasion of the ice which we see taking place before our eyes has been going on for 20,000 years. The immediately preceding ice-period is estimated to have lasted 9,000 years. The latter was preceded by an interglacial period of 37,000 years' duration restoring the havoc of another 10,000 year ice-period. So it goes in waves of glaciation and recovery.

Recent geological investigations show that it is probable that nine such waves succeeded each other since the end of the Tertiary period 600,000-800,000 years ago instead of the four ice-periods formerly held by scientists. Five more have been ascertained previous to these, and there are indications in older layers which render it probable that glaciation has been a periodic phenomenon ever since the earth depended on the sun for its heat. The approximate accuracy of these numbers re-

ceived an unexpected confirmation from astronomical observations and calculations.

The amount of solar heat affecting a given locality on any meridian in the northern hemisphere depends on three astronomical factors, the angle of the ecliptic, the distance of the earth from the sun and the eccentricity of the earth. The first oscillates between 22-25 degrees in a period of about 40,000 years. The second varies because of the elliptic path of the earth around the sun so that the summer months fall during perihelium or nearest distance in periods of 20,700 years. Finally, the eccentricity changes within certain limits in periods of about 91,800 years. Now if a high ecliptic and eccentricity coincide with farthest distance during the summer months the amount of heat received from the sun is reduced to a minimum and is not sufficient to melt all the ice and snow formed during winter. Hence the glaciers of the north and snow-capped mountains take more and more land into their icy grasp. If the opposite occurs there will be a maximum production of heat and the glaciers will be forced back to their original home. This last occurred some 10,000 years ago. At present the sun is nearer to the earth in winter than in summer. Supposing the variations of the three factors to be constant we should expect periodic alterations of maximum heat and cold. Milankowitch calculated these periods for the last 650,000 years and they coincide with the last nine ice and interglacial periods as established by the geologist from the superimposed strata of the earth. Thereupon Milankowitch was requested to continue his calculations back one million years, and again the phases of warm and cold agreed with the remaining five ice and interglacial periods. This agreement of geology and astronomy is remarkable and seems to exclude mere chance. It furnishes well founded assurance that we are not entirely groping in the dark when we try to determine the time and duration of these fourteen ice-periods together with their warm interglacial epochs.

It was stated above that man certainly witnessed the killing frost from the north and from the glaciers of the Alps. Hence the human race is at least 20,000 years old. In fact the entire cultural development of man beyond the crude stone tools of the paleolithic seems to have been accomplished within this space of time. Earlier records are devoid of signs of progress.

How many of the aforesaid waves of heat and cold did man experience? If a dislocation of his fossil remains and tools through artificial agencies like burial or natural forces such as floods can be excluded, we are justified in concluding that man is as old as the strata in which his remains are found.

Now there are cases in which such a dislocation is excluded. Fr. Rüschkamp refers to the Peking man or *Sinanthropus* as one of the best examples. His burial place had not been disturbed by any agency before its discovery by the Jesuits, E. Licent and P. Teilhard de Chardin, around 1925. Various stone implements found together with the human fossils furnish sufficient evidence that *Sinanthropus* was a real man, an intelligent being, even though his outward appearance differed considerably from that of the living human races. Geological and paleontological indications point to the earliest Quaternary corresponding to the ninth interglacial epoch which means in numbers 650,000-800,000 years. If it is taken into consideration that the Peking man was contemporaneous with other distinct human races,—in Europe with the Heidelberg man, in Java with the Trinil man,—and that the permanent splitting into distinct races takes a long time, we may have to go back a million years until we come to the moment when the words of Holy Writ were fulfilled: " And God created man to his own image."

St. Louis, Missouri. J. JOSEPH HORST, S.J.

HEARING OF CONFESSIONS WHILE ON VACATION.

Qu. 1. Can a priest vacationing outside his own diocese hear the confession of a brother priest of his own diocese also vacationing outside his own diocese? 2. Could the pastor hear the confession of his own assistant when both are vacationing outside their own diocese? In both cases no faculties have been obtained from the local Ordinary.

Resp. 1. Before a diocesan priest outside of his own diocese and apart from a specially delegated jurisdiction can validly absolve any of his subjects who are not in danger of death it is required that such a priest have *ordinary* power for the hearing of his subjects' confessions (Canon 881, §2). When no such relationship as that, for instance, of pastor and assistant exists between two brother priests, then neither of the two can be

considered the subject of the other. Whatever faculties such brother priests may have in their own diocese to hear each other's confessions are of a delegated character. Such a delegation, received from their proper local ordinary, is not to be considered operative in its effect beyond the limits in which the ordinary is authorized to grant such a delegation.

It appears that an episcopal ordinary can only then grant to priests of his diocese the faculty to hear confessions outside of their diocese when the specific limits indicated in canon 349, §1, 1°, in reliance upon Canon 239, §1, 2°, are properly observed. In other words, the episcopal ordinary may authorize a priest—and by consequence also one of his own diocesan priests—to hear his own confession and the confessions of those who travel with him as members of his own household.

Though the submitted question seems not to contemplate the possible case of two brother priests who as members of a clerical exempt religious institute are travelling outside of the diocese in which their religious house is located, it may here be noted that for the hearing of each other's confessions there will suffice the delegated jurisdiction which they have received from their proper religious ordinary (Canon 875).

2. When a pastor and his assistant are vacationing outside of their own diocese, the pastor is as fully authorized to hear the confession of his assistant as he is empowered to hear the confessions of any of his parochial subjects. The reason for this is had in the fact that by his assigned residence in the parish an assistant becomes a parishioner of the parish in which he lives. The pastor exercises the care of souls over all residents in the parish unless they are legitimately exempted from his parochial ministration (Canon 464, §1). But nowhere is any mention made of an assistant's exemption in this matter. Hence it is necessary to conclude that an assistant, like the remaining parishioners, is a parochial subject of his pastor.

In addition to the argument derived from the assistant's non-exemption one may also point to a positive argument in support of the assistant's subjection to his pastor as a parishioner. Canon 476, §7, quite unequivocally states an assistant's subjection to his pastor. The pastor's duty of paternal instruction and direction to his assistant for the proper discharge of the care of souls, as well as the vigilance and the making of an annual report which

are incumbent upon a pastor, clearly reveal that among his parishioners an assistant stands in a highly significant relationship, which calls for a special pastoral solicitude and more than the ordinary parochial care. In the light of these considerations any contention that would question the pastor's right to receive his assistant's confession as the confession of one of his parishioners would indeed appear wholly inadmissible.

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SEX SINS IN THE CONFESSIONAL.

One of the old Oblates used to say whimsically that every priest had three delusions: each priest thinks he is a good preacher, a good singer, and good-looking. To this list of three delusions may be added a fourth, namely that of being a good judge.

It is rather well established that a man will accept any criticism except that which reflects upon his judgment. Men freely admit and confess errors or mistakes, but it is a rare person who is ready to admit imprudence or indiscretion. It takes a valiant man to admit that his judgment in a particular case may possibly be astray of absolute truth and accuracy. Men who have hardly opened a Noldin or Tanquerey since the May before ordination will readily and lengthily quote these authors in support of complicated decisions, even though their memories and their imaginations have become hopelessly confused and hazy since the time they left the seminary. They trust their memories too much, and they acquire a subjective certitude based on their convictions rather than upon better sources and more legal roots. It is not uncommon to find a man who admits that his memory misleads him in places and dates, but it is uncommon to find a priest valiant enough to admit that he made a mistake in judgment.

It is right and licit to divide sins into categories, and perhaps as basic a distinction as any is that which separates them into sins of malice and sins of weakness.

If sins of malice are the only sins, while sins of weakness are only peccadillos, then some grievous mistakes have been made in

the past 2000 years, both by church and state. The fact is that judges both in civil and ecclesiastical courts have rightly acted upon offenses that were motivated by lust and lucre as well as upon others induced and activated by hate and cruelty.

Man is defined in philosophy as a rational animal, and some men have tried to stress the notion that the adjective is " rational ", whereas the noun is " animal ". Probably the idea behind this stress is an attempt to palliate the evils and flaws of mankind, excusing them by saying that humans are more animal-like than rational-like in their deeds, personalities and natures. The truth is that men are creatures of reason, not merely of animality. The reason is the thing to stress, not merely the hulk of flesh where the soul resides. Where there is reason, there also is responsibility. There also is conscience to entreat, rebuke, beseech, reproach or advise.

Reason alone could tell that sins of malice are more blameworthy than sins occasioned by weakness, but reason alone could also tell that sins of weakness are not all blameless. A well-delineated system of moral conduct has been put together both in moral theology and natural theology whereby the goodness or badness of acts may be discerned. The storybook old lady who said she had baptized a baby by throwing a pan of water on the howling infant as she said " God bless you! ", finds her clerical counterpart in the confessor who hears serious sins in the tribunal but who sends away the penitent with nothing more specific than the same phrase of hopeful blessing. What is invalid and almost comical for the old lady is criminal for the priest, because he is supposed to be the trained and willing advisor, charged not merely with the privilege of being sweet and gracious but with the duty to be a *pater, iudex et medicus.* No man can be a *pater* unless he is kind, but kindness is not enough. No man can be a *iudex* unless he knows how to understand and sympathize, but understanding and sympathy are not enough, either. No man can be a *medicus* unless he can probe and suture and heal.

Even these abilities are not enough. A priest in the confessional must be all these things at one and the same time. He must be an embodiment of the verse of the Psalms: " Misericordia et pax osculatae sunt ". In him there is, or ought to be,

the perfect example of Justice and Mercy. He is no specimen of heartless justice, with disregard for the humanness of natural feelings and the excesses of natural affections; neither is he so weak and effeminate and soft that he is all sweetness-and-light, a Pollyanna moralist, forever excusing and pardoning where he ought to be condemning and decrying.

Of course, it will never be an easy task to sit in the confessional and hear sins. There will always be the human heart to read, and that organ has been capable of wonderful ingenuity in sinning at all times. A priest does not need a degree in psychology to understand that masturbation can be treated in both natural and spiritual fashion. A mere " God bless you! " is no remedy to give such a penitent, even though it may be a good exordium to other things said by the confessor previously.

It may be laid down as a just rule that every time a penitent confesses serious sins, the priest-confessor has the duty to say something to that person. He need not harangue his penitent; he need not discuss each mortal sin, when many have been submitted; he need not torture the person. He should teach, encourage, suggest, advise, command and console. The high school boy embarked on the sad road of masturbation needs to receive a " pep talk ", not only on the spiritual grace that will come from purity and the regular reception of Holy Communion, but also upon the natural aids that can assist him in remaining clean. It seems and it is ridiculous to tell a strapping high school athlete that masturbation will drive him to feebleness and insanity, when not only the obvious fact is to the contrary, but also the findings of physiologists and psychologists are that ordinary self-abuse does more harm to the mind than to the body. It is too much to expect a boy with an I. Q. of 80 to grasp all the sublimity of truth contained in the doctrine that the Holy Eucharist is an especial panacea for sins of the flesh. On the other hand it is more than slightly silly to expect that cold showers, light diets and recreation will substitute for much needed will power.

The natural feeling of shame and embarrassment at one's confessing sins of masturbation is a good key to the way a confessor should start his talk to such penitents. If anyone is looking for a specimen talk, here is one suggested only as a hint for any confessor to develop and amplify:

Most people commit sins because they wish to get pleasure out of them. Did this sin bring you any pleasure? Yes, for a moment or two. And then what? Was there not the feeling of emptiness and shame and disgrace?

Remember that these acts can become habits, and it may be impossible to stop them later on. You are only a young lad, and you are now going through a process of development, since you are in-between youth and manhood.

These sins do not bring you the pleasure that you want because they result in anguish and remorse and sorrow and shame. You don't feel better but worse after them.

Remember that God will help you if you want to help yourself. Say your 3 Hail Marys every day as a special prayer to God for the gift of purity. Nuns and priests all over the world say these prayers, and you can learn from them how to stay pure and clean.

Keep away from those persons and things that are the cause and the occasion of this sin for you. No matter how good a person may be, if he is silly enough to play with fire, he will be burnt. You are not made out of marble, but of flesh and blood, and now you know how weak you can be. It is better to run from temptations now than to face the shameful necessity of confessing sins after the damage has been done.

You have two weapons to use in fighting this sin: grace and nature, or (if you like) prayer and will-power. These two weapons are like boxing gloves in your hands. You can and must use both of them. It will not do you a bit of good if you say a million prayers, but at the same time use no will power. You have to pray and work. Both are necessary.

Resolve to do better, and may God bless you!

Any good priest who has a heart and a mind can think of such things to say to a penitent, and more besides. The world will never know how much good is done by confessors who encourage poor souls to go straight and upwards. It is no mere personal opinion that priests who boast of never giving advice in the tribunal are as wrong as those others who detain everyone with dulcet ferverinos. The true virtue is in giving advice and counsel where it is needed, and omitting it where it seems unnecessary. No priest has been ordained and missioned among the laity for the purpose of saving the saved. *Evangelizare pauperibus misit me.*

In ascertaining the facts about sex sins confessed, the rule is *Melius est deficere quam abundare.* Better too few questions

than too many. Young priests may be tortured by the thought that they are negligent in their duty if they have not extracted all the harrowing details of sins submitted, but they ought to be reassured by the words of saintly priests and writers that it is better to err on the side of prudence than of prurience, on the side of too-few rather than too-many questions. As a rule, a prudent confessor can find out in three questions all the details that are necessarily to be expressed. It will not always be necessary to ask even three questions, and it will be rare when more than three are required.

With temerity is such a social problem as race suicide introduced within the confines of such a brief paper as this. It seems impossible to imagine that any confirmed birth-controller will easily be deterred from continuing his connubial perversions. All priests know, from their seminary studies, the regular and usual way of handling such subjects within the Tribunal. There may be some chivalrous souls who maintain that there are " no such persons as *recidivi*, at all ", but the experience of all moral theology and the teachings of all moralists stand up to dispute and confute them. Pious souls who argue that " penitents must be sorry, else they would never come to confession," seem to be unaware that presumptions of good dispositions stand only until they have been dispelled by contrary facts. Sad experience of holy men has convinced not a few that there are some persons who have a quasi-sorrow for past sins while at the same time there is no resolution to avoid them for the future. Probably every birth-controller has that disposition in his or her heart, particularly if the sin has had any duration or series. Confessors delude themselves if they think they can evade the responsibility of their office by using the mere cliché " Do the best you can " and then giving absolution. Such generalities offer no aid to the penitent, and neither do they pardon the sin of omission committed by the man who is supposed to be the *pater, iudex et medicus.*

The main point is, are priests supposed to be strict or lenient (or tolerably strict or tolerably lenient) in conferring absolution upon birth-controllers? The first reply must come not from " common sense theologians " who accent devotion rather than authority, or from men who confuse the principle and the rule with the too-often-distressing circumstances of actual situa-

tions. A good priest and confessor will look for his guidance to the Holy Father in the Vatican. Read what Pius XI said on December 31st, 1930 in his Encyclical *Casti Connubii*:

> The Catholic Church opens her mouth and proclaims anew . . . Any use of matrimony exercised in such a way that the act is deliberately frustrated in its natural power to generate life is an offense against the law of God and nature, and those who indulge in such are branded with the guilt of mortal sin.
>
> We admonish therefore priests who hear confessions and others who have the care of souls . . . not to allow the faithful entrusted to them to err regarding this most grave law of God; much more, that they keep themselves immune from these false opinions, in no way conniving in them.
>
> If any confessor or pastor of souls, which may God forbid, lead the faithful entrusted to him into those errors, or should at least confirm them or approve them by guilty silence, let him be mindful of the fact that he must render a strict account to God for the betrayal of his sacred trust. . . .

There seems little doubt, therefore, that the Holy Father emphasized the strictness of the law rather than its mildness. The whole Encyclical on Christian Marriage is filled with the most poetically beautiful thoughts on the beauty of that sacred institution, but the Holy Father never lost sight of the fact that it is a serious state with a serious purpose. Priests are not allowed " to connive at " errors regarding its sanctity, and they are not allowed to confirm people in error regarding Matrimony, positively by approving wrongdoing or negatively by maintaining a guilty silence.

The open-and-clear facts about the prevalence of birth control even in localities where Catholics abound, coupled with the fact that some people are reputed to frequent the altar-rail without confessing these sins at all, leads any observer to conclude that there is serious wrong somewhere. The desire to receive the Sacraments that some people have is exceeded only by the determination to have no children, and it often happens that both desires are vehement, too. Priests delude themselves if they give credence to promises that do not merit respectful confidence, and the mercy they show is a vice rather than a virtue if it leads to a condoning of stubborn passion and a desecration of the Eucharistic Sacrament.

A priest may feel guilty if he has refused absolution to such persons not rightly disposed, but he need have no fear at all. He has truth and right on his side. There is no other proper course he could take, save that one. If he has tried to bring to his penitents the true horror for sin, and if he has tried unsuccessfully to draw from them a specific act of resolution to avoid that specific sin, that confessor may sleep and take his rest with a good conscience. Nay more, he may even sleep with a better conscience that that of the man who connives at errors, or who confirms them by guilty silence.

No priest worthy of the name will (to use the common and slang expression) " throw out a penitent ". No good confessor ever slams the slide in a penitent's face. Priest and penitent never should part as enemies. Even in the application of the strictest justice, there is a technique to be used, and a finesse. The confessor who has a penitent indisposed to form a sincere and true act of contrition will have to say something like this: " I am sorry that you cannot make this firm resolution. If you sincerely promise to stop that sin, I shall not say another word to you, but I shall absolve you immediately. If, however, you do not promise that, you may as well go away, because I can do nothing for you. I cannot change the law of God, and if you do not promise the right thing, then I am sorry. I can do nothing for you at all." Thus, the penitent walks out on his own initiative. He has not been " thrown out " but he has walked away voluntarily from the box. It is his fault, not the priest's. It is his own choice.

Longfellow talked of Evangeline coming from the confessional with such holiness about her person that her passing was like the sounds of sweet music. Canon Sheehan wrote of priests who could hear confessions of children so that their faces would shine. There are other stories better left untold, because they are sorry and sad. Priests have one great consolation from the hours they spend in their confessionals: they can do great good, and they can save their souls. It is worthwhile, because it is God's work. There may be difficult decisions to make, and situations where it is not certain what Noldin or Merkelback or Prummer or Genicot would say in regard to a complicated set

of circumstances. Young priests will be well trained if they try to be Good Shepherds in the confessional. They cannot go far wrong if they imitate the Master.

EUGENE A. DOOLEY, O.M.I.

Newburgh, New York.

DOUBTFUL BAPTISM AND CANON 1127.

Qu. I would appreciate if you would explain to me in outline how I should handle the following case:

Maria is a non-Catholic who married Titus, another non-Catholic. Later, she divorced him, and became engaged to Honoratus, a Catholic. When Honoratus presents his problem to the Catholic priest, it is discovered that Maria was baptized by a non-Catholic clergyman under peculiar circumstances. The two godparents show willingness to testify together with Maria's mother that in Maria's baptism no water was used. It seems that Maria, when the baptismal ceremony took place couldn't be quieted and the clergyman performed the rite without using water, declaring that he would return later to fill in. . . . At the same time it seems that Titus, Maria's first husband, cannot obtain any proof that he was baptized. He presents a letter declaring that he always believed himself to have been baptized, but that no records of his baptismal ceremony are to be located in either of the churches where his parents attended. Moreover, both his parents are dead with the result that no proof can be had that he was ever baptized, despite the fact that, until he actually sought a baptismal certificate, he firmly believed himself together with his brothers, to have been baptized.

The difficulty is to decide whether these baptisms are to be considered as doubtful in the sense that the case must be sent to Rome, or whether the man's own sworn testimony is sufficient for his case, (Testimony to the effect that his baptismal record cannot be located in either of the church frequented by his parents: the pastors of said churches attest that their records make no mention of his baptism): and the woman's mother and godparents give oath that no water was used in her baptism, which oaths remove all doubt as to the validity of her baptism? If these papers are held as conclusive proof that the baptism of both parties is undoubtedly non-existent, then of course the case can be decided by the Bishop. Quid ad casum?

Resp. The case, as presented, may lead a person to one of two possible conclusions:

1—Non-baptism of Maria and doubtful baptism of Titus;

2—Doubtful baptism of both Maria and Titus.

In either of the two eventualities we have light thrown on the case by the Holy Office's answer to two questions on 10 June, 1937.

Question I. Whether in a marriage contracted by two non-Catholics who are doubtfully baptized, in case of an insoluble doubt regarding baptism, either party upon conversion to the Faith may be allowed the use of the Pauline Privilege in virtue of canon 1127 of the Code of Canon Law.

Response I. In the negative.

Question II. Whether in a marriage contracted between a party who is not baptized and a non-Catholic party who is doubtfully baptized, in case of an insoluble doubt regarding baptism, the Ordinaries can allow to either party upon conversion to the Faith the use of the Pauline Privilege in virtue of canon 1127.

Response II. Recourse must be had to the Holy Office in each case.

Thus it appears that the local Ordinary can but present the contemplated case of Maria-Titus-Honoratus to the Holy Office for an authoritative solution.

CUSTOM LIMITING A THIRD SISTER IN THE CHAPTER OF THE SISTERS OF MERCY.

To the Editor, THE ECCLESIASTICAL REVIEW:

Your treatment, in the ECCLESIASTICAL REVIEW of June 1941, of a question that is often submitted to priests was much appreciated. Allow me to submit the following as a contribution to the further discussion of the problem:

A " Guide " published in Ireland in 1865, and the "Abridged Guide " of London, 1865, both refer to this matter. In the former it is referred to as " This is a decree of canon law ". Apparently the compilers of the Dublin Guide (and the London Abridged followed Dublin) were under the impression that this was the Church law at the time. It was not so, however, as Dom. P. Bastien, Consultor of the S. C. of Religious and of other Congregations in Rome says in his *Directoire Canonique*,

1933, p. 292, n. 418, footnote 5: " Dans *l'ancienne* législation, le S. Siége n'approuvait ordinairement pas que dans les communautés de femmes, on recoît *deux soeurs germaines ou même plus;* il appelait même louable *la coutume contraire.* Bien que le S. Siége ait eu surtout en vue les religieuses à voeux *solennels ou moniales,* il faudrait néanmoins serieusement réflechir avant de recevoir *deux* soeurs germaines, *et surtout trois* dans un même couvent, où existe la clôture. *Dans les Instituts à Supérieure Générale, il y a moins d'inconvénients, puisqu'on peut les envoyer dans différentes maisons.*" (Italics mine).

Further, in the *Customs and Minor Regulations* book published in 1928 by the Sisters of Mercy, Carysfort, Blackrock, Dublin, in place of the old " Guide ", this passage is omitted, but some deductions of a Chapter held in 1903 with regard to voting have been inserted. It is clear that the Sisters did not receive " a decree " from the Holy See in this matter at any time; otherwise it would be quoted. Since their vows are simple by the decree of approbation 6th June, 1841, the custom of *moniales* or nuns of solemn vows did not apply in their case except by analogy when each house was autonomous and there was no amalgamation of houses, even of what they term " branch houses," with a " mother house."

Even if this prohibition could be admitted as a custom, a serious difficulty would arise at once about the interpretation of the words " without a dispensation ". A dispensation granted by whom? By the Holy See, or by the Bishop whom the Rules and Constitutions of 1841 call " the first Superior after the Holy See " ? Or by the Mother Superior? Or by the Chapter? Dublin Sisters have set aside this question of admission, for their Customs-book of 1928 does not treat of it. Even discussing the passage as retained in the 1933 Pittsburgh Custom-book, one might ask if the " dispensation " (sic) is required for the validity either of the admission or the subsequent voting of the sister if admitted by dispensation, in view of Canons 538, 542 1 and 578, 3? Can a customs-book introduce such a requirement not found in the Code nor in the Constitutions definitely approved by the Holy See?

This brings us to the examination of the sentence in *A.E.R.* June 1941, page 549: " Thus it is evident that the matter which is contained in the book has obtained full ecclesiastical approval." Allow me to set beside this, the statement of one who is recognized as an expert in matters religious; Dom. P. Bastien, O.S.B., in his 1933 " *Directoire Canonique* ", page 570, in n. 740 speaks " de certains livres en usage dans les communautés religieuses. Ces receuils différent suivant les Instituts, mais ils ont tous le caractere commun qu'ils sont ajoutés aux constitutions, *sans en avoir toutefois ni l'autorité ni l'obligation. Aussi ne reçoivent-ils aucune approbation du Saint Siège, puisque,* comme nous l'avons dit, *ils sont susceptible de changements, suivant les circonstances de lieux et de temps.* Ils contiendront les details qui ne peuvent avoir place dans les constitutions. *Si la S. Congregation demande parfois a en prendre connaissance, ce n'est point pour leur donner une approbation quelconque, mais uniquement pour se rendre compte que ces livres ne contiennent rien de contraire aux constitutions ou aux prescriptions pontificales.* Ces livres sont le directoire, le coutumier, et le ceremonial ". (Italics mine).

Dom. Lanslot, O.S.B., noted this also in his *Handbook of Canon Law.* Of the passage in the Pittsburgh Custom-book, particularly the words " a third cannot be admitted without a dispensation, and, if admitted, cannot have a vote while her two sisters are members of the Chapter ", it can only be said that some one was " nodding " over the official examination of 1932-3.

The Leaves from the Annals of the Sisters of Mercy, published New Orleans 1881-95, while giving the history of the Institute in the different countries, several times mentions two, three, even four members of the same family becoming Sisters of Mercy. (Annals vol. II, 328).

May I be permitted to state that to the three questions proposed in the REVIEW, the answer might be briefly stated: Negative in omnibus.

INTERESTED.

New South Wales.

SALVAGING THE SCAPULARS.

Recent Scapular activity in the United States has led to the strange discovery that a great number of the Brown Scapulars offered by our dealers in religious goods are definitely invalid, and that another great percentage are at best of doubtful worth. This last assertion, moreover, concerns all the Scapulars in common use, since all are governed by more or less the same decrees.

What is the proof for these statements? For the first, the fact that the cheapest Scapulars on the market—and therefore the kind frequently favored—are made of felt, and felt has been pointedly named by the Sacred Congregation of Indulgences (1868, 1895) as invalid material for the Scapular of Our Lady of Mount Carmel (Cf. ECCLESIASTICAL REVIEW, August, 1941, pp. 129-130).

For the second statement, there is the fact that the next-priced Scapulars after the felt are made of a mixture of cotton and/or rayon, etc., with wool; and the wool content does not ordinarily reach over fifty per cent. Even in the instances in which the content of wool is higher, the percentage still falls far short of what the Roman decrees seem to demand. For example, the same decree mentioned above (S.C.I., Aug. 18, 1868) announces that in the making of Scapulars " material made from wool must be used necessarily and exclusively " (*necessario et exclusive adhibenda* (*est*) *materia ex lana*), and that the Scapulars made of cotton, silk, etc., are, like those made of felt, invalid. The italics are from the decree itself.

Is the decree to be taken so literally? After all, if the percentage of wool in any material is substantially over 50% is not this material " woolen cloth " ? And if this material is used, can we not say that wool exclusively is being used in the make-up of the Scapulars? Wax candles, for the sake of comparison, need be only "for the greater", or, on occasion, "for the greatest part ", of beeswax. Incidentally, weight is the determining factor of the percentage of wool or other cloth content.

The question is indeed a just one, and the writer, recognizing its force, has searched diligently for an answer. Finally he

discovered among the remarks of the consultor who aided in formulating the aforementioned decree: ". . . he (the consultor) thought the woolen material necessary, to the exclusion of any other material". Nowhere else among the accepted Scapular authorities could be found a discussion or even an allusion to the problem. That Scapulars are to be made of wool and of no other substance, was all the information he could unearth.

Consequently an appeal was made to the Carmelite Curia in Rome, but even the curial officials could not give an answer without consulting the Secretary of the Sacred Congregation. The answer finally received from the Curia was as follows: "All the documents point to the necessity of woolen cloth . . . Hence, one can not begin to speak of percentage mixtures. Should the mixture be very small, then we can think that the validity will not be affected, according to the axiom: *Pars minima pro nihilo computatur*. However, in any question of mixture, a larger percentage will always be understood."

This same exclusiveness of wool for the making of Brown Scapulars can very probably be deduced also from another part of this same decree of the Sacred Congregation. Here the insistence is on "woolen weave", with the word "weave" also italicized in the decree. "sola lanea *textura* proprie dicta"; i. e., the material can not be embroidered, knitted, crocheted, etc., but must be *woven cloth* in the proper meaning of the word.

Now, the usual run of Scapulars that are only part wool are made in such a way that the wool forms the woof, and the cotton or other substances form the warp. The reason behind such a procedure is that the wool by itself, without some kind of a cotton or other "base", does cause some difficulty in weaving and afterwards in working. This working is particularly difficult when the wool is not closely woven, as in the case of the cheaper weaves that would be used for Scapulars.

Hence the question arises whether or not such "wool" is truly "woolen weave". Ordinarily, we should take the latter phrase to mean wool woven with wool, and not with something else. This idea is strengthened by the further elucidation of the

already cited consultor: " Under the name of woolen weave properly so-called one can understand any kind of woven woolen material whatsoever, not only that which is commonly called *cloth* (drap), but also *serge* (saia) and other similar woolen weaves." Any kind of weave may be used, but it must be of *wool.*

The practical conclusions from such considerations are evident. First of all, since the question is one of validity, we dare not under any circumstances use scapulars made of felt, which have been very decisively outlawed. Secondly, for the same reason of validity, we can not be satisfied with scapulars that are made of doubtful materials. The only alternative, in the writer's opinion, is to use scapulars made of material that is all-wool, the wool commonly known as 100% wool. Even in this wool, for the sake of making a more workable material, there will usually be a small percentage of cotton or of some other base, but the wool will be found in both the warp and the woof and the small percentage of other materials will be negligible.

The price of such scapulars will be decidedly higher, perhaps almost double. But what can be done about it? If our " thrift " has been such that the manufacturers found it profitable and even necessary to reduce their prices and hence the quality of their materials, it is simply up to the consumers to lead the way in the other direction. We must be willing to pay the increased price that will result from our insistence on valid materials. If we do not, the manufacturers will continue to produce and supply invalid or doubtful Scapulars to all the faithful. Fortunately, recent civil legislation, effective 15 July, 1941, has made it a simple matter for manufacturers to obtain the proper kind of wool for their scapulars. Up to that time any material that had some part of wool in it could be palmed off as " wool ", and not always to the benefit of the customer. All manufacturers of woolens now must mark each piece of " woolen " cloth with the per-cent and kind of wool that the cloth contains (Wool is natural, reprocessed, or re-used according to its lesser or greater amount of artificial treatment.)

Fortunately, too, the ordinary consumer can readily learn how to distinguish wool from other substances by a series of simple tests. The first test is that of mere examination. If the fibers are kinky and springy, the assumption is that they are wool; if they are rather straight and stringy, they are most likely cotton. In the examination, further, care must be taken to test the fibers of both the warp and the woof; testing the fibers in only one direction may all too often be misleading. The second test is by fire. Wool does not burn with a flame; cotton does. The difference is particularly marked when several woolen strands of a wool-cotton cloth have been removed. The fire will race through the cotton threads and then die out suddenly when it reaches the wool. The third test, a sequel to the second, depends upon the odor that follows the burning. Wool is animal fiber and can be so recognized by its odor; cotton is vegetable matter, and when burned gives off a smell distinctly its own. A little experience with these three tests will be sufficient to give the amateur examiner confidence in his work.

What a wealth of spiritual treasures must have been and is being lost by Scapular clients who are wearing deceptive badges of membership in a Confraternity in which they have perhaps never, or at best only doubtfully, been enrolled! How Our Blessed Mother must feel disappointed with those either directly or indirectly responsible for such misdirection!

Happily, though, in virtue of the latest of the sanctions more or less regularly obtained from the Sacred Congregation of the Council by the Superiors of the Carmelite Order, all those persons "enrolled" before April 6, 1939, are now in fact validly enrolled members of the Scapular Confraternity, and need but fulfill the other obligations of membership in order to participate in the vast storehouse of Scapular indulgences.

Others must make sure of their enrollment and of their right to the Scapular privileges, or wait for another sanation. Such a sanation, however, is at least some years distant, for in the last document the warning was given that "care must be taken lest like defects be repeated in the future."

It is at the risk of placing even further difficulty in the way of the cloth scapulars that all the foregoing has been written. Indeed, the writer, along with those who are working with him (Cf. ECCLESIASTICAL REVIEW, May, 1941, pp. 444-455), is doing all that he can to bring our American people back to the wearing of the cloth Scapular of Our Lady of Mount Carmel, in preference to the scapular medal. Both the " vehement desire " of the saintly Pope Pius X and the writer's own solicitude for the scapular devotion prompt this endeavor. It would be better by far not to propagate the Scapular at all than to countenance scapulars that are invalid. We do not have to adopt everything that is good; we are never allowed to do or to consent to anything bad.

Meanwhile, we devoutly pray that the clergy roused to the danger will make certain that they and the people dear to them will use nothing but surely valid Scapulars.

GABRIEL N. PAUSBACK, O. CARM.

New York City.

P. S. Since the above was written, all wool cloth has become increasingly hard to obtain. In the face of this new difficulty, the author is cheered, and thinks that others will be cheered with him, by the knowledge that steps are being taken to have the Roman authorities declare any kind of woven brown cloth as valid material for the Brown Scapular. Until the time of such declaration, all the above holds true. It does not seem, however, that felt will ever be declared valid matter, for the simple reason that the Carmelite religious themselves will not use such material for their scapulars.

G. N. P.

VALID CONSECRATION AT MASS.

Qu. Does a priest consecrate validly, if he pronounces the words of consecration over the bread only, intentionally omitting the consecration of the wine? It is said that Luther did that in a bakeshop. In my experience I have come to know a priest, having a large number of communicants at his mass and being unable to open the taber-

nacle, in his excitement had a ciborium of altar breads brought to the altar, pronounced the words " Hoc est enim Corpus meum ", and then distributed the particles to the faithful.

Resp. Prummer, in his *Manuale Theologiae Moralis,* Vol. III, no. 176, says: " Consecration outside Mass can never be licit. And again it is never licit to consecrate one species." So teach all theologians and so the Code of Canon Law (Canon 817) expressly states, and calls such action " nefas ".

Consecration made outside Mass probably is invalid. For " sacerdos in persona Christi loquens hoc conficit sacramentum " (Eugenii IV, *Decr. pro Armenis. Denz.* No. 698). A priest acts neither ' in persona Christi ' nor according to the intention of the church, when he wishes to consecrate outside Mass. For the power of consecrating is none other than the power of celebrating Mass. Wherefore in the ordination of a priest it is said: " Accipe potestatem offerre sacrificium." The consecration is probably invalid if a wicked priest pronounced the words of consecration over bread in a bakeshop, unless he wishes such a most criminal consecration to be called a Mass."

In a commentary on canon 817, which states: " It is forbidden, even in extreme cases of necessity, to consecrate one species without the other, or both outside of Holy Mass ", Vermeersch-Creusen declare: " Adeo grave est istud praeceptum, ut merito dubitari possit de valore unicae consecrationis factae a sacerdote qui, voluntate positiva et praevalente, nollet duas materias consecrare, ita ut ne inchoative quidem sacrificaret. Cf. S. Thom. 3 p. q. 78, art, 6; Lugo, Euch. d. 19, n. 102, 103." (*Epitome Juris Canonici,* Vol. II, No. 87).

As to the priest at the altar who consecrated the particles for distribution, at best the consecration was doubtful and his action certainly was gravely wrong.

PRONOUNCING RELIGIOUS VOWS AT THE TIME OF RECEIVING HOLY COMMUNION.

Qu. In some convents the practice obtains of pronouncing religious vows and renewing them whilst the Celebrant holds the Blessed Sacrament above the ciborium at Communion time prior to distribution.

Inquiry is made whether this practice is still permitted in view of the decrees of the Sacred Congregation of Rites No. 3836 dated

14 August, 1894: Haec tamen methodus, cum recepta fuerit, in respectivis Congregationum Constitutionibus minime apponenda est. Non obstantibus quibuscumque particularibus Decretis in contrarium facientibus, quae prorsus revocata atque abrogata conseantur.

Decree No. 3912 dated 5 June, 1896 confirms this: An Decretum Generale ab eadem Sacra Rituum Congregatione die 14 Augusti 1894 editum . . . quo, ad ambiguitatem omnem tollendam et uniformitatem inducendam, methodus in professione et renovatione votorum intra Missam servanda statuitur, vi obligandi polleat penes quaslibet Religiosas utriusque sexus Congregationes? Resp. Affirmative; ubi vota nuncupantur vel renovantur intra Missam.

If this practice is not permissible what is the proper procedure for eliminating this usage in the Ceremonial of Religious Communities of Pontifical Rite?

Resp. We would advise the following procedure: The Ordinary of the place should obtain a copy of the Constitutions and the Ceremonial. Canon 576 states that " in the making of the profession the rite prescribed by the constitutions shall be observed." Papi mentions that " the ceremonial embraces the formula of profession, as well as the prayers and other circumstances which accompany the taking of the vows." (*Religious in Church Law*, p. 276). If the Ceremonial has been officially approved by the Congregation of Religious and this method of pronouncing the vows is prescribed, then the Ordinary should bring the attention of the secretary of the Congregation of Religious to this fact, mentioning the decree of the Sacred Congregation of Rites of 1896, a decree that was later confirmed by Pope Leo XIII. If this method of pronouncing the vows is not to be found in the approved ceremonial, but was added later, then the Ordinary of the place should advise the proper superior of the decree of 1896 and have an approved rite substituted. If a ceremonial has been approved by the Holy See, changes must be made by the Sacred Congregation that approved it. If the rite has no mark of approval by the Holy See, then the local Ordinary has the duty to see that the laws of the Church are observed in his diocese. "All liturgical laws heretofore decreed for the celebration of Mass, for the Divine Office and other functions, retain their force, except those that are explicitly corrected in the Code." (Canon 2, C. I. C.)

Book Reviews

THE ANDOVER LIBERALS. By Daniel D. Williams, Ph.D. King's Crown Press, New York City. 1941. Pp. x + 203.

The Andover Liberals portrays the theological development from Calvinism to Liberalism at Andover Seminary in Massachusetts. The study covers a period which begins with the founding of the Seminary in 1808 and ends with the establishment of Andover Settlement House in 1891. The author, a Congregational minister and assistant-professor of Christian Theology at Chicago Theological Seminary, has tried " to set forth in some detail the varied and complex elements which went into the Andover theology, to indicate the factors underlying these developments in Christian thought, and in a final chapter to summarize some of the issues with which the rise and decline of liberalism has left us today."

The principal sources of the study are the written works of members of the faculty as found in the *Andover Review*. After describing the opening of Andover Seminary and the division of opinion which existed at that time, the author shows with clearness how the ideas of Darwin, Spencer, and the German school of post-Reformation theologians and historians combined with the spirit of materialism to form a principal of progressive evolution in religious truth, and how this principal modified or changed such doctrines as the existence of God, man's status as a creature of God and his moral responsibility before God, the nature of Christ and the kingdom of God on earth.

In his critical summary, the author clearly and succinctly points out a number of inconsistencies and problems which are left unsolved by the Andover liberals, whom he considers, perhaps not unjustly, as representatives of religious liberals as a whole. His principal criticism, however, seems to be that Andover was not completely logical and did not go far enough. Of the two consequences of the experimental theory of knowledge in religion, tentativeness and restriction of religious belief to that which can be experimentally verified, they accepted much but not all. For all their liberalness, they held out for an absolute revelation. To quote from the concluding paragraphs of this summary: " For one who accepts an experimental epistemology the issue with the liberal theology is clear. God must be found as an experimentally discoverable reality within the process of nature, not a being apart from it; and belief in immortality must await genuine

objective verification . . . A completely naturalistic religion holding only experimentally verifiable belief is now being explored. It is a natural result of the application of the ideas of development and of the exploration of religious experience by human techniques which Liberalism began but which, at Andover, it was reluctant to carry through."

The Catholic theologian will find interesting this study of a group groping for religious truth, having rejected the Catholic premises.

SUMMA COSMOLOGIAE SEU PHILOSOPHIA NATURALIS GENERALIS. P. Fridericus Saintonge, S.J. Montréal: Imprimerie du Messager, 1941. Pp. 546. Illustrated.

This volume strikes a new and welcome note among Latin manuals of Scholastic Cosmology. Its novelty springs from no strained effort to be iconoclastic but rather from the success with which the author threads his way through contemporary scientific thought and stabilizes the best of it upon an uncompromising Thomistic basis. He planned a text-book that would lodge the contributions of the natural sciences comfortably in the Aristotelico-Thomistic metaphysical structure—and to do this in a manner to satisfy candidates for the Licentiate in philosophy. Consequently, Dr. Saintonge's work, although it is a manual, is not an elementary manual. It is neither conceived nor executed along those lines, and though it can be abbreviated for use in the customary two-year philosophy course, yet it remains a book for the aspiring philosopher and not the academic dabbler.

Consistent with his high purpose the author uses the traditional scholastic method of sharply focused question, chiseled thesis, definitions and objections, demonstration by unemotional, unrhetorical syllogisms. There are corollaries and scholia and reply to objections—the last being like the proof in formal syllogistic style of distinction and subdistinction and concessions. This method admittedly achieves order and can have great force and logical clarity. But it must also be admitted that it runs the risk of being monotonous and of smothering the student's interest in its heaped up analysis. Moreover it is definitely unpalatable to contemporary English-speaking students.

The use, however, of such a difficult intellectual instrument need not be apologized for when one's search is the very difficult search for truth. This is the author's sole purpose which he perseveringly pursues. In accord with Dr. Saintonge's thoroughness of method in his control of modern scientific knowledge and currently popular theories. For example, take his treatment of Einstein's theory of Relativity. He is not satisfied with merely the verbal nod it too often gets from authors of cosmology manuals, but gives an exposition of it which,

while necessarily brief, yet leaves the student with some insight into the theory's origin and meaning, its main field of application, its standing in scientific circles, and finally its assimilability to Aristotelian thought.

Dr. Saintonge's work is enhanced with an index and an ample bibliography, which leans towards Latin and French publications but includes basic English works. The analytical table of contents, the briefer but more specialized bibliographies which introduce individual chapters, the schematic synopses sprinkled throughout the book—all this bespeaks care and should insure the volume's success in the classroom. Unfortunately, more could have been done by the printer and binder towards making the book physically attractive and worthier of its author's painstaking labor and very real contribution to the rather neglected field of Scholastic cosmology.

THE PRINCIPLES OF AUTHENTIC INTERPRETATION IN CANON 17 OF THE CODE OF CANON LAW. By John R. Schmidt, J.C.D. Catholic University of America Press. Washington, D. C. 1941. Pp. xii + 331.

The title of this work suggests its need. For Canon 17 of the Code of Canon Law is the latest expression by ecclesiastical authority of a canonically long employed juridic norm, and it delineates the sense in which the traditional concept must be accepted and applied in current practice. Every restatement of a principle contains its peculiar implications, and whatever may be the value of the historical meaning and usage of the principle, it is most important that the interpretation of the present legislator be properly understood.

The time of its appearance suggests the value of the present work. For the implications of such a restated principle as that which is expressed in Canon 17 can be neither completely deduced nor comprehensively discussed immediately upon the promulgation of the law into which the traditional rule has been newly incorporated. The worth of any commentary on established legal principles is considerably increased when the time which has elapsed between the establishment of the law and its exposition is sufficient for the adequate determination of the theoretical and practical problems involved.

The necessarily laborious preparation of such a work as this would alone entitle the author to the unprejudiced praise of even the canonically uninitiated, but a merely cursory perusal of the author's listed conclusions would compel even the expert to agree that the endeavor is all that could be desired. To say that the reader is convinced of these conclusions before he comes upon them listed specifically as such, does not imply that they were obvious before he began to read or that

the canon required no commentary but that the presentation is so clear and well defined that the deductions are inescapable. One's immediate impression of the canon's meaning is scientifically confirmed by being historically and logically explained.

The treatment follows a straight and definite line according to the wording of the canon itself, with no preconceived thesis which must be somehow vindicated. The history of each phase is adequately traced and admirably summarized concurrently with the author's exposition and commentary on the succeeding phases of the present law. The reader is thus relieved of the burden of back references usually demanded when history and commentary are separated, and the author is enabled to realize a coherence and clarity otherwise unattainable. Historically contradictory and incompatible interpretations are considered and logically discarded. The present doctrine is shown to be substantially the same as the past. There is an incisive analysis of the orthodox commentators, both past and present. Although the author has answered all explicit, and anticipated many implied difficulties, his work is not needlessly cluttered. The various species of authentic interpretation are expertly explained. The relation of Canon 17 to Canons 18 and 19 is uniquely proposed. The question of the authority of the Pontifical Commission for the Authentic Interpretation of the Code is discussed at some length, and the conclusions of the author concerning the points usually debated by canonists are compelling but, at the same time, deferentially presented.

The work indicates admirable direction and the painstaking industry of a capable mind, and it is therefore a welcome addition to the shelves of canonical lore.

JOY IN READING. THE CATHOLIC HIGH SCHOOL LITERATURE SERIES. By the Committee on Affiliation of The Catholic University of America. W. H. Sadlier, Inc., New York City. 1942. Pp. xviii + 612. Illustrated.

This volume, first of an intended series by the Committee interests the reader by reason of its novel points of departure. The teacher who sees the usual English or American anthology of literature is totally unprepared for such as these. Each section or unit of this volume covers " the complete range of principles underlying Catholic life." These classifications are more than novel; they have, rather, an inspired timeliness.

The first eleven selections are headed *Adventure,* since the editors recognize the wholesome charm that mighty deeds, far places, and valiant men have for the adolescent imagination. Herein are included practically every literary type: the short story, the novel, the one-act

play, and the poem, thus showing the child in search of vicarious adventure that he need not think that any one type exhausts the possibilities for this sort of lawful pleasure.

Achievement, a challenging shout in the ears of the child who feels within itself the God-implanted urge to excel and to accomplish, introduces the second unit. Within these pages are met Anne Morrow Lindbergh, Admiral Byrd, and Father Francis Benz, each of whom stir the childish reader to plans of emulation. That achievement is realized in its fullest sense by heroic service to the suffering members of Christ's mystical Body is suggested strongly by means of the climax selection from the life of Damien the Leper by the convert John Villiers Farrow.

The simpler God's gifts to man, the more numerous are the possibilities of sound enjoyment. That seems to sum up the combined messages of G. K. Chesterton's *Romantic in the Rain, Sleeping Outdoors* by Frederick Allen, and *The Apple that No One Ate* offered by Christopher Morley. The Committee entitled this group simply and aptly *The Joy of Living*.

Poetry, that too often misunderstood medium of expression, is favorably treated in this volume, teachers will be glad to learn. The poet is dissected for the benefit of the pupil, and in this manner the child learns that he may easily learn to see, feel, and think as the poet does. In fact, he may find to his astonishment and pleasure that he has much of the poet in himself. Possibly he may wonder to learn such utterly different folk as Tabb, Teasdale, Shakespeare, St. Francis of Assisi, Sandburg, and Dickinson were all at times equally the glorifiers of some facet of the handiwork of the Almighty. *The Beauty of the World* is a fit title of this section, and it does the teacher a real service.

The Inevitable Conflict—this intriguing heading leads the young reader to a realization that "the natural limitations of pleasure on earth lead necessarily to a recognition of the restrictions in life as a result of man's primal fall." The well-known *Rime of the Ancient Mariner* and *The Hunchback Madonna* by Fray Angelico Chavez, of all the selections seem best to stress this essential truth.

It will readily be admitted that literature emphasizing the prime importance of the friendship of God to the child is too little accessible, save in the text of his religion book. The Committee has taken care that the child, in its first real taste of literature, will from the very first see the inevitable tie-up between what he reads with his life and his religion. Selections of all types under the caption *The Life of Grace* exhibit this three-fold interweaving.

By the time one has paged his way thus far, it has become more and more apparent what an entirely admirable piece of work has been

done. What remains of the volume is equally praiseworthy, and is as well dove-tailed into the grand scheme of the entire work as what has gone before. *Personal Ideals, Man and His Work, Home and Family, The Love of Country,* and *Man and Society*: these headings close out the volume and each ably shares the burden of pointing to the Catholic way of thought and action as the only way of happiness both here and hereafter. The beauty of it all lies in the fact that the correct point of view is so very frequently illustrated without a preponderant leaning upon Catholic literary artists. This does not deprecate these artists as sources of the true and the beautiful, but it does show that truth can be learned from listening to those not of the fold. Specifically, love of one's country is preached very adequately by the pagan Caius Valerius Catullus; Alexander Woolcott is called upon to demonstrate that the true priest is one of God's greatest gifts to a society at variance with itself, with his panegyric of Father Duffy of the Sixty-Ninth. Percival Wilde, a true social rebel, in his *Confessional* lays bare the ignoble motives that so often lie at the bottom of our apparently noble needs.

Joy in Reading is happily named. But it gives much more than the mere joy of reading. Its success augurs well for the rest of the projected series.

Book Notes

Monsignor Joaquim Nabuco, the author of "The Form of Vestments" in this issue, is writing a treatise on liturgy which will be published in several volumes next year. His writings on theology and liturgy are well and favorably known throughout Ibero-America. Monsignor Nebuco is a member of an old Brazilian family that has made notable contributions to the art, literature and statesmanship of Brazil. His sister is the authoress of the book that recently created so much interest and discussion in American literary circles, because an American best seller seemed to follow it most exactly.

In submitting "The Church and Man's Right", Edward Vincent McNabb wrote in a covering letter: "As close upon 40 years ago your then editor, Father Heuser, welcomed my first article for publication, I fancy I may be qualifying as your oldest contributor. Now in my 74th, it is pleasant to renew one's youth with all its thrills of expectancy at what may befall an offered manuscript. This fruit of my pen is offered to my old friend THE ECCLESIASTICAL REVIEW because the subject of it, which has been so long in my thoughts, seems by birth to be an American citizen." We feel sure our readers will welcome and enjoy Father McNabb's latest article.

Probably the most important book for the priest that has appeared for some time is the *Concordance to the Bible* by Reverend Newton Thompson and Raymond Stock. It is the only concordance to the Douay Version that is available. (B. Herder Book Co., St. Louis, Mo. 1942. Pp. 1255.)

Every priest will want a copy of the *Concordance* for the preparation of sermons and for his library shelves, for it will be consulted almost daily. Scriptural scholars, seminarians and seminary teachers will find it much more handy than the inconvenient, non-Catholic editions with which hitherto they have had to be content. Study club libraries will

not be complete without a copy of this edition.

The volume is quite complete. A comparison of specimen listings with those in two well-known concordances indicated that the authors have done their work well. The type is eight point with the key words in bold-face, but since there are but two columns to a page and the volume is large octavo, it is very legible. Priests have long been hoping for a Catholic concordance. Here is one, and a good one.

Five of the papers read at the eighteenth convention of the Jesuit Philosophical Association of the Eastern States have been gathered into a little volume titled *Phases of American Culture.* Most interesting for the general reader are Father James Burke's "The Founding Fathers and the Bill of Rights" and Father Wilfrid Parson's "Philosophical Factors in the Integration of American Culture." The other addresses are "The American Philosophical Past and Present," by Rev. Hunter Guthrie, S.J., "The Fundamentals of Holmes' Juristic Philosophy" by Rev. John Ford, S.J., and Rev. Stephen McNamee's Presidential Address. The papers are fine contributions to the study of the philosophy underlying some of the phases of American Culture. An index would have increased the value of the book. (Holy Cross College Press, Worcester, Mass. Pp. 83.)

The January-February issue of *The Catholic Bookman* (Walter Romig & Co., Detroit, Michigan. Vol. 5, No. 3) contains an author-title checklist of Catholic books and booklets published during 1941. Publisher and price are also given, and it seems to be rather complete. This publisher also announces that the 1942-43 American Catholic Who's Who will soon be ready.

Beneath Christ's Cross by D. J. Quigley contains six essays on Pilate, St. John the Baptist, Judas, St. Peter, Magdalen and the Blessed Virgin, and a Good Friday sermon. While the style is simple and the treatment even a bit commonplace, it carries a note of deep feeling and conviction. The reader will find it helpful and inspiring. (Bruce Publishing Company, Milwaukee, Wis. Pp. 87.)

The Proceedings of the *National Liturgical Week 1941* record the sermons, the lectures and digests of the discussions which took place at the St. Paul "Liturgical Week." The sermons and lectures are excellent and can be very helpful. Several of the discussions could have been much more condensed with no loss to the reader.

The topical theme of the St. Paul meeting was "The Living Parish: one in Worship, Charity and Action", and parish priests will find quite a deal of useful material. Those particularly interested in the liturgy must send for the book if it is not already in their library. (Benedictine Liturgical Conference, Newark, N. J. Pp. xi + 266.)

The philosopher and classical student as well as the medical man will enjoy the late Professor William A. Heidel's *Hippocratic Medicine Its Spirit and Method.* (Columbia University Press, New York City. Pp. xv + 149.)

The book is a splendid reconstruction of the scientific knowledge of the fifth and fourth centuries B. C. The author shows how inseparably intertwined are science and philosophy and history, and emphasizes that the Greeks tried to link their medical knowledge with their philosophy of life. "Medicine, which has always reflected the current scientific outlook, is neither more nor less than the science of the day applied to the problems of health and disease."

Besides the Introduction and Conclusion, the book presents chapters on the Ideal of Science, the Science of the Time, the Medical Profession, Some Scientists of the Day, Scientific Methods, and Medicine as an Art. An adequate index adds to the value of the volume. While Dr. Heidel has presented a thoroughly scholarly and scientific study, his style is clear, simple and untrammeled with jargon.

Father Francis J. Mutch has edited his article "Indulgences Gained and Lost" which appeared in the REVIEW, added other and new material, and published it in pamphlet form under the title *Indulgence Aid.* It is intended as a companion booklet to *Aspirations and Short Prayers Enriched With Plenary Indulgences* which is scheduled to appear shortly. The two pamphlets should

prove popular additions to the parish pamphlet rack. (Our Sunday Visitor Press, Huntington, Ind. Pp. 38. Price, 5c.)

Catholics' Book Supply House, Richmond Hill, N. Y., has submitted a 16mo. *Codex Iuris Canonici* which is printed in Canada. The volume appears to be an off-set printing of the 1936 edition of the Typis Polyglottis Vaticanis. Because the paper is necessarily thin, the type shows through in some places, but the book is really an excellent piece of printing and binding. The appearance of this new printing of the Code will be welcomed by seminarians and others who despaired of getting a copy from Rome.

Father Joseph Stang has written a short life of *Margaret Sinclair, Helper of the Unemployed*. This humble Poor Clare nun, who died in 1925 at the age of twenty-five, is well known in England and Scotland; but this, we believe, is the first American publication. It is the simple story of a little factory girl who refused to become a "mill dolly", and who achieved her ambition to enter the cloister. Father Stang tells it in outline with little detail. Because of its subject, it is likely to be widely read. (St. Anthony's Guild, Paterson, N. J. Pp. 27. Price, 5c.)

Excellently written, *In No Strange Land*, by Katherine Burton, presents brief biographies of fifteen outstanding American converts to Catholicity. The author is a convert herself, and brings a complete understanding to her task. Particularly well does she handle the story of Orestes A. Brownson, one of the first advocates of Catholic social justice. The reader is likely to get from these studies a better picture of the real persons than from many longer and more pretentious biographies. The book is well worth reading and keeping. (Longmans, Green & Co., New York City. 1942. Pp. xx + 254.)

Dr. Paul Fitzpatrick and Father Cletus Dirksen, C.PP.S. have collaborated in bringing out a bibliography of economic books by Catholics written during the past fifty years. To the ordinary reader a bibliography is of little interest and less value, but to the student and research technician it is a valued tool. This bibliography, the first of its kind, will have a great appeal for the student and scholar. The increased interest in the social doctrine of the Church, however, will make it a desirable item for the library of the average priest, and a "must" for the priest who conducts a study club.

Unfortunately, the books and pamphlets are not evaluated, but the authors explain why this was not done. A number of works of questionable value are included in the interests of completeness. The list contains 400 books and 300 pamphlets, including translations into English.

The book is an excellent tribute to the great Popes whose economic encyclicals it was published to commemorate. (Catholic University of America Press, Washington. D. C. Pp. xi + 55.)

Do You Know Jesus? which Father Charles H. Doyle adapted from the French of Sabine du Jeu is an effort to bring home to the child the truth that our Lord is "in us and we are in Him". Father Doyle uses common and simple words, but this reviewer doubts that a child of the third grade, to whom the book is apparently addressed, will understand. It is probably easier and more profitable to teach children of this age all they can undestand of the doctrine of the real presence of our Lord in the Blessed Sacrament.

Father Doyle, however, has done a good job, and the booklet can be recommended to teachers of Christian Doctrine who will find it helpful and suggestive in their class work. (St. Anthony Guild Press, Paterson, N. J. Pp. 76. Illustrated.)

The third volume of *Radio Replies* by Rev. Leslie Rumble and Rev. Charles M. Carty is now ready. The new volume contains 1460 questions and answers. *Radio Replies* have met with an enthusiastic reception, and this third volume, which completes the series, promises to be quite as popular.

Radio Replies were first given over the Catholic broadcasting station in Sydney, Australia. Their equal popularity in this country and "down under" is another indication of the similarity of outlook, habits and customs of the people of Australia and the United States. (Radio Replies Press, St. Paul, Minn. Pp. xiii + 346.)

Parish organists are indebted to Father Carlo Rossini, choirmaster of the Pittsburgh Cathedral for another excellent collection. *The Gregorian Kyriale* presents eighteen Masses, six *Credos*, eleven *Kyries*, four *Glorias*, three *Sanctus*, two *Agnus Dei*, and *Missa et Absolutio pro Defunctis*. The music is written in the middle voice range, and the organ accompaniment is by Father Rossini. Organists will appreciate the work of Father Rossini, and we suggest that pastors call it to the attention of their organist or choir master. (J. Fischer & Bro., New York City. Pp. iv-177.)

Books Received

JOY IN READING. The Catholic High School Literature Series. By the Committee on Affiliation of The Catholic University of America. W. H. Sadlier, Inc. and The Catholic University of America Press. 1941. Pp. xviii-612.

DO YOU KNOW JESUS? Adapted from the French of Sabine du Jeu by Rev. Charles Hugo Doyle. Illustrated by J. Duchene. St. Anthony Guild Press, Paterson, N. J. 1942. Pp. 76. Price 50c.

CATHOLIC CENTRAL VEREIN OF AMERICA. Report of the Eighty-sixth General Convention. Wanderer Printing Company, St. Paul, Minn. 1942. Pp. 149.

PHASES OF AMERICAN CULTURE. Jesuit Philosophical Association of the Eastern States. Holy Cross College Press, Worcester, Mass. 1942. Pp. 83.

CHRIST THE LORD IS RISEN TODAY. Anthem for Two-Part Choir. Text by Charles Wesley. Music by W. A. Goldsworthy. J. Fischer & Bro., New York City.

OUR PASCHAL JOY. AN EASTER SONG. Text by D. H. Decker. Music by Pietro A. Yon. J. Fischer & Bro., New York City. Pp. 5.

RADIO REPLIES. Volume III. By Rev. Leslie Rumble, M.S.C. and Rev. Charles M. Carty. Radio Replies Press, St. Paul, Minn. 1942. Pp. xiii-346. Price 50c.

PAMPHLETS BY THE PAULIST PRESS, New York City. *Marriage is a Sacrament* by Rev. Wilfred G. Hurley, C.S.P. Pp. 23. *Christ Instituted the Mass* by Rev. Wilfrid G. Hurley, C.S.P. Pp. 24. *Novena for Peace and Victory.* Pp. 32.

PAMPHLETS BY THE MARYKNOLL BOOKSHELF, Maryknoll, N. Y. *Way of the Cross* by a Maryknoll Missionary. Pp. 32. Illustrated. *Novena to St. Francis Xavier for Young People.* Pp. 22.

I, TOO, HAVE LIVED IN ARCADIA. A RECORD OF LOVE AND OF CHILDHOOD. By Mrs. Belloc Lowndes. Dodd, Mead & Company, New York City. 1942. Pp. vi-318. Price $3.00. Illustrated.

FAST BY THE ROAD. By John Moody. The Macmillan Company, New York City. 1942. Pp. xv-308. Price $2.50.

THE MEANING OF THE MASS. By Reverend Paul Bussard and Reverend Felix Kirsch, O.F.M.Cap. Illustrated by Adé de Bethune. The Catholic University of America Press. Distributed through P. J. Kenedy & Sons, New York City. 1942. Pp. xiv-329. Price $2.25.

THE PSYCHOLOGY OF THE INTERIOR SENSES. By Reverend Mark A. Gaffney, S.J. B. Herder Book Co., St. Louis, Mo. 1942. Pp. iv-260. Price $2.00.

THE MAYAWYAW RITUAL. Part V. Go-betweens and Priests. By Reverend Francis Lambrecht, C.I.C.M. Catholic Anthropological Conference, Washington, D. C. Pp. 44. Price $1.00.